FANATICISM
Fanatically
imputed to the
CATHOLICK CHURCH
by
DOCTOUR STILLINGFLEET:
And
The Imputation refuted and
retorted
by
S. C.
a Catholick
O. S. B.

Psalm. LXXI. 4.
Iudicabit pauperes populi & humiliabit calumniatorem.

Proverb. XXVI. 18 19.
As a madman who casteth fire-brands, arrows, and death:
So is the man that wrongeth his neighbour, and saith, Am not I in Sport?

M. DC. LXXII.
Permissu Superiorum.

TO THE RIGHT HONOURABLE

SIR MARC-ALBERT D'OGNATE KNIGHT,

Counſellour to his Catholick Majeſty, Commiſſary for Renevving of Magiſtrats in the Province of Flanders, Preſident of the Chamber of Commerce and Navigation, and Envoyé from the King of Spain to his Majeſty of Great Brittain.

SIR,

It had been to be vvished that vve might have concealed from Strangers the Stains of our Nation, and that they might remain ignorant that neither Fidelity to our Prince, nor Charity to our fellow-Subjects can ſecure Ca-

tholicks from the vvorſt effects of vvar in the midſt of Peace: ſuch is the Virulence of one malignant Party: vvho though they enioy their lives by an unmerited Pardon of their Rebellion, vvill never pardon us for our Loyalty.

In moſt Countreyes of Europe there are agitated dayly Diſputes and Controverſies about Religion, and in Books on each ſide ordinarily ſome ſharpness is mingled. But in England our Lott muſt be θηριομαχεῖν, vve are forced to contend vvith Adverſaries vvhoſe minds by our late Tumults are rendred ſavage and implacable. They to ſpite us, reſume a Nevv vvar

againſt Heaven it ſelf, deriding and blaſpheming the Saints in Glory. And againſt Gods Church on earth they frame Accuſations never heard of before, making her greateſt Vertues paſſe for the directly oppoſite greateſt Crimes. The moſt Saintly Exerciſes of Perſons among us conſecrated to God and entirely ſubiect to Authority are diſgracefully ſtiled Fanaticiſm: Becauſe vve vvill not be chuſers each one of his ovvn Faith, vve are accuſed to have an Enthuſiaſtick vvay of Religion: vvee exerciſe Charity to our Freinds Deceaſed, and that is called an Impediment of Deuotion: vve teach (as our Saviour did) that

the vvay to Heaven is ſtrait, and conſequently that to enter into it vve muſt practiſe Confeſſion of Sins, Pennances, Mortifications, Praying, Faſting, Alms-giving &c. and for this vve are charged to be Hinderers of Piety and a Good Life: Our acknovvledging an Authority in Gods Church to end Controverſies is called an effectuall Mean to multiply them: If out of Compaſſion to perſons guilty of Schiſm, and out of a tender love to Unity any one among us ſtrains his vvitts to perſvvade our Adverſaries that the diſtance betvveen us is not ſo vaſt as ſome of them ſeem vvilling to conceive, his recompenſe muſt

be contemptuous revilings: No Pagans or Cannibals muſt be eſteemed ſo blindly, ſo horribly Idolatrous, No Quakers ſo ridiculously Frantick, No Fifth-Monarchiſts ſo dangerous both to Church and State.

Theſe enormous Exceſſes vvich have been lately expoſed to the vvorld in a Stile partly Burleſque and partly Tragicall vvere never heard of in any other Nation but England, and only of late in England, and I hope, for the credit of our Nation, are not taken notice of by many Strangers living here, and thereby less in danger to be published abroad. But from you, SIR, they couldnot be concea-

led, since your zeal to Catholick Religion makes you inquisitive into all things that concern it, and your perfect knowledge in our Language renders all our Books as intelligible to you, as if written in your own. My hope now is that you being well acquainted with the present Temper of our Nation, will judge aright, that a Book written in such a Stile, and wholly composed of malignant Passions and new-invented Calumnies against Gods Church was only the private Design of a malicious Brain on purpose to feed the exulcerated minds of a malevolent Party among us, and consequently not to be imputed

to any other beſides. The affection you bear to our Nation, from vvhich you are not quite, even in blood, a Stranger, encourages mee to expect thus much iuſtice from you.

As for my ſelf, I being, I hope, not the only perſon, engaged in the defence of Truth and Innocence againſt Malice and Calumny, am deſirous to address to you this my Anſvver, as a Teſtimony of my gratefull reſentment of the favour and honour you have been pleaſed to conferr generouſly on mee, in allovving mee a ſhare in your freindship: the comfortable effects vvhereof have

likevviſe been extended to an afflicted Community abroad, recommended by mee to your Protection.

But beſides this, a far greater obligation both my ſelf and all loyall Engliſh Subjects have to honour you for your conſtant reſpect, duty, and aſsiſtance vvhich you have allvvayes vvith great zeale ſhevved to his Sacred Majeſty and his cauſe, vvhen he vvas inhumanly treated by the ſame Party, vvhich novv ſo inhumanly treats his Faithfull Catholick Subjects. In vvhich fatall Conjuncture alſo, his banished freinds and ſervants

found in your house Hospitality and kindness which with them had been banished out of England. I beseech you, SIR, accept this Address as a gage of gratitude, honour and respect from,

SIR,

Your devoted Servant in our Lord,

S. C.

To the Reader.

THE report is very current that Doctour Stillingfleet wonders, and even complains that, having made a generall formall *Challenge to Catholicks to come openly into the field againſt him* being ready with weapons in his hand, he cannot yet have the contentment to give further proof of his Skill and courage againſt them. But ſurely it is not for the Doctors credit to make ſuch a Complaint, when the world knows how all paſſages into *the field* are ſtoppd and even walled up, I will not ſay, by himſelf, yet at leaſt by his Partizans; how *Stationers* apprehend greater danger in publiſhing *Answers* to his *Book*, then any *Books* of Sedition or *Treaſon*; and how during the ſpace of a few months ſince his laſt *Book* ſaw the light, *Searches* into *Preſſes* have been more ſollicitously exact, and more frequent dayly and hourly, then they have

been all the years taken together since his *Majesties Restauration*, *Inquisitors* searching into every hole, turning over every small paper, and rigorously examining both Maisters and Servants whether any thing has been Written against *Doctour Stillingfleet*.

How securely now may the Doctor triumph, and as oft as he pleases, multiply his *Challenges* of *Defiance* against *Catholick Adversaries* so bound hand and foot: and at how cheap a rate has he gotten (from Tradesmen and Gossips) immortall honour by a *Book*, then which *England* never to this day saw any one, pretending to Controversy, more harmless to the *Church* he professes to oppose, nor more destructive to the *Church* he professes to defend. Now whether this be not a true *Character* of it, I do willingly and confidently stand to the judgment of any learned and considering *Protestant Reader* who shall think fit to peruse the following *Treatise*.

Notwithstanding it cannot be denyed but that the *Doctor* has used a

wonderfull dexterity in mannaging this Controverſy: For though his *Book* proves in effect exceeding harmleſs to the common *Cauſe* of *Catholicks*, and though all the Weapons made uſe of by him againſt the *Catholick Faith* really want both edges and points of Sufficient ſharpnes and ſtrength to make an entrance into the *Rock* on which our *Saviour* has built his *Church*, yet they pierce into the very bowells of the Perſons, fortunes and condition of English Catholicks, whoſe deſtruction he ſeems to deſign. And on the other ſide, though the ſame weapons do draw out the very *heart-blood* of the *English Church*, yet he pretends all the way, and ſeems to be acknowledged by them a Champion of its cauſe, and not to intend the leaſt harm to the *Prelats* and *Subiects* of it.

Cicero was wont to ſay, that he thought any one Roman Augur could not without Smiling look upon another Augur, conſidering what large preferments and honours they enjoyed by befooling the whole *Roman*

Common-weale With their ridiculous fopperies. The like ſmile of ſecret intelligence paſſes between the *Doctor* and his ancient *Brethren*. For a great pleaſure it muſt needs be to them to ſee him in his new dress, in his *Surplice* and *Scarlet-Hood*, ſo Canonically defending out of the Pulpitt the Church of *England*, or brandiſhing his Sword againſt her Adverſaries in printed Volumes; but ſo defending it, as not to do the leaſt harm to the *old cauſe*: Not one word falls from his tongue or pen to give his now Prelats warning of their danger from Presbyterians, Independents, Latitudinarians and other Sects, though all theſe conſpiring againſt them had held their Necks ſo many years of late under their feet.

But nothing can be more ridiculous to thoſe Sectaries (nor truly more deſerving deteſtation from all loyall Subiects) then to ſee the ſame *Sectaries quondam* friend *Doctour Stillingfleet* zealously pretending a care of the Safety of his *Majeſty* and the *State* againſt the ſeditious Writings and practiſes

ſtiſes of ill-principled Subiects, and at the ſame time, as if he thought the World by vertue of the *Act of Oblivion* had quite forgott the laſt twenty years troubles, naming none but Catholicks as ſuch ill-principled Subiects, who yet alone among all Diſſenters from the English Church had all of them unanimously adhered to his Majeſty, and for his Majeſties ſake had defended alſo the ſaid Church againſt the *Doctor* and his *Brethren in evill*, the Sectaries.

The plain truth is, the *Doctors* colluſion and prevarication in his Book ſeems to me ſo viſible and ſo inſupportable, that it is a ſhame that hitherto not one true *Prelaticall Proteſtant* has appeared as a Defender of the *English Church* and *State* againſt him: but on the contrary even ſome *English Prelats* themſelves have congratulated and boaſted of his ſuppoſed ſucceſsfull endeavours againſt the *Catholick Church*, though ruinous only to themſelves. Indeed it was the *Doctors Maſter-piece* by his *Drollery* to putt *Proteſtants* into a fitt of laughing, that being in ſo good an humour they

might drink down the *Poyſon* he preſented them. This *Poyſon*, it ſeems, does not yet ſenſibly work with them, and therefore they neglect to provide *Antidots*. Well: all I can ſay is, *Viderint ipſi*. But they may alſo do well to conſider that to this hour they have not from this *Defender of the Church of England* ſeen one line which was not more to the advantage of their *Enemies*, the *Sectaries*, then of their own *Church*. So that abating ſeverall hundred pounds of yearly preferments, he ſtill is what he was before his *Majeſties* return. He was pleaſed to ſtile ſome late *Catholick Writers* by the name of *Ratts*, for not answering line by line his great Volume: He muſt give me leave to make uſe of his *Metaphor* another way, applying it to himſelf. It is a common Obſervation among *Mariners* that when they ſee a *Ship* ſuddenly freed from *Ratts* formerly abounding there, they conclude that there are ſome leaks in it, unobſerved by any but the *Rats* themſelves, which threaten its ſudden ſinking. Now let any one judge whether the *Doctour* by publiſhing his

Principles has not ſtolln out of the *Church* of *England*: (yet with a Latitudinarian conſcience holding faſt his Preferments:) and does not this argue that the *Ratt* foreſees, or ſhrewdly ſuſpects ſome danger to the *Ship*, and therefore provides for his own ſafety, by returning to the ſame *Sects* which unceſſantly plott againſt *it*, and, it is to be feared, againſt the *Civill State* too?

It is a ſad thing therefore that not one *Proteſtant* will open his eyes, and give warning of the dangerous proceedings of their *Champion*. Now whether that task and duty deſerted by them, has not been efficaciously enough undertaken and performed by the *Author* of the following *Treatiſe*, I leave to all indifferent *Iudges* to determine. They are alſo hereby entreated to impute the *delay* of this *Answer* to the true cauſe above mentioned, or indeed to any thing rather then to the leaſt guilty apprehenſion which *Catholicks* may have of encountring ſuch an *Adverſary* as the *Doctour* is ſuppoſed to be by perſons who are perſwaded that an inſolent confidence muſt needs be ac-

companied with *Reason* and *Truth*. And for such persons, so qualified, no doubt, it was that the *Doctor* wrote his *Book*, not to instruct them, but to imprint his own enormous passions in their minds. Whereas *Readers* of but ordinary capacity and prudence will easily perceive that it was a consciousness of his own inability to cast any prejudice on the received *Doctrine* and *Discipline* of the *Catholick Church* her-self that forced him to indulge to his fancy and invention to expose to contempt and hatred of unwary Readers the Opinions and Practises of a few particular persons among Catholicks, not alwayes faithfully related by him, and most of them already censured by Superiours. But that which has gained to him the most of his applauding Readers is his acting the Theologicall Zahi, after a fashion altogether new and unexpected, whilst he most ridiculously imputes Fanaticism to the Catholick Church, of which never any Heretick before him suspected her capable.

My last request to the Reader is that seeing this Treatise written in a stile so unpractised hitherto by mee, and

indeed so contrary to mine own inclination, he will interpret it aright, and believe that I judged my self obliged to neglect complements of Civility to such an Adversary. If he had written like one that sought out Truth, I should have condemned my self if any phrases of bitterness had escaped my pen. But in answering such a mass of Buffonry mixed with rancour and malice, the Wise man has taught me my Duty. Proverb. xxv. 5.

OF FANATICISM.

§. 1. *The Authours Motive of Writing this Treatiſe. Doctour Stillingfleets three Heads of Accuſation againſt the Catholick Church, &c.*

1. THe *Authour* of this following *Treatiſe* may With confidence profess, that it Was not from a reſentment of ſeverall contemptuous Aſperſions caſt on him by *Doctour Stillingfleet* in his lately published *Book*, that he Was induced to Write this *Answer*. For Who Would not glory in ſuffring any ſcorns or calumnies, When merited only for recommending to devout *Chriſtians* inſtructions for the practiſe of *Chriſtian Vertues* and *Piety* in the greateſt perfection that this life is capable of? His *Motives* therefore of

Writing and publishing this Discourse were first his *Obedience* to certain freinds whose commands he ought in no Wise to resist: And then a just *Indignation* in seeing the most *Sacred* things and *Persons* in the *Catholick Church* selected on purpose by him, to be contaminated With his inck full of gall and poyson, thereby imprudently ministring new arms to *Atheists* (against Whom as a considerable and growing *Sect* among them, he and others begin to preach and Write) by shewing, to his utmost ability, that all the *Religion* professed in the World, and that *thing* that bare the name of a *Catholick Church* for so many Ages before the times of *Luther* and *Calvin*, Was nothing, for their *Worship*, but *Idolatry*; for their *Devotions*, but *Fanaticism*: and for their *Doctrine* and *Disciplin*; nothing but *Faction*, *Ambition* and *Avarice*.

2. The task therefore here imposed being to answer in the *Doctours* last Book, not the *Points* of *Controversy* between the *Catholick Church* and *Protestants* (reserved for a more learned pen of his Worthy *Antagonist*) but those discourses in his *Book* (and principally touching

ching *Fanaticiſm*) in which the *Doctour* ſeems not to have intended to employ his *Talent* of *Reaſoning*, but to diſcharge his excess of *Spleen* and choler, and to give free ſcope to all *Vnchriſtian* and even *in human Paſſions*, the *Authour* hopes he shall not deſerve juſtly a *Cenſure* from the *Reader*, if he endeavour here to defend the Truth with as much zeal and confidence as his Adverſary hath aſſaulted it: So long as nothing paſſeth from him that any way woundeth *Chriſtian Charity*, nor any ſharpness is uſed, but ſuch as may, through *Gods Grace* prove beneficiall to *him*, and his applauding Readers.

3. Now in the *Doctours Book* there are *three Heads* of Accuſation ſelected by him with intention to diſgrace, and fright his Readers from the *Communion* of the *Catholick Church*, by imputing to her. 1. *That ſhe is guilty of Severall Opinions and Practiſes which hinder Devotion and a good life.* 2. *That Fanaticiſm is not only countenanced by her, but made a ground of believing ſome Doctrins, of making ſome Eccleſiaſticall Ordonnances, of erecting Religious Orders, and likewiſe of reſiſting lawfull Authority.*

3. *That there are among her Subiects Diuisions about Doctrins of great moment and no possibility of reducing dissenting Parties to Vnity or Obedience.*

4. These *Accusations* my purpose is to refute, and for his *Proofs* of them, to shew the invalidity of those which are pretended by him to regard the *Church* her self. But as for such as regard the *Opinions* or *Actions* of particular persons, and which fill up the far greatest number of his leaves, some thing shall be said to those among them which seem of any considerable moment, and the rest shall be neglected, as needing no *Answer*, though never so truly alledged by him. And having done this, I will, as I am perswaded, with much greater confidence, *retort* the same *Heads* of his *Accusations* upon himself, demonstrating that *his Protestant Churches, as principled by him. 1. doe evidently undermine the foundations of Piety and a Good life. 2. That the Essence of his Religion is meer Fanaticism, in his own sence of the Word: and that it iustifies Rebellion against the Civill Magistrate. 3. That by the Grounds of his Religion all manner of Diuisions and Schims are not only excusable.*

ble but lawfull, and withall incurable.

5. He will perhaps, when he ſees his large *Book* pretended to be ſufficiently anſwered in a few ſheets of paper, renew the ſcornfull complaint made by him in his Preface, *That thoſe who in ſome ſmall meaſure have attempted to anſwer him, have performed it in a way that Ratts anſwer Books, by gnawing ſome of the leaves of them, the Body and Deſign of them remaining wholly untouched by them.* Now who thoſe perſons are whom he is pleaſed to reſemble to *Ratts*, I can only iudge by guess: and if I guess aright, particularly of one *Authour*, I could make it appear to the *Doctour*, that the very bowells and moſt *Vitall parts* of his great *Volume* have been eaten through and conſumed by that his *Adverſary*.

6. However, I conceive he wil not have iuſt reaſon to apply this *Metaphor* to the *Authour* of this preſent *Treatiſe*, ſince it was his own fault, by heaping together a great Maſſe of rubbage and ſtuff altogether impertinent, to make a ſhort *Anſwer* ſufficient. Does he think his *Adverſaries*, in caſe they were allowed the liberty and commodity of

publiſhing

publishing large Volumes, so much at leasure as to follow him step by step in examining *Quotations*, and answering *Obiections* which are of no moment whether they be true or false? He may by such a way of writing beget in the minds of the vulgar sort of *Readers* a high Opinion of the Vastnes of his unnecessary reading, and his well-furnished *Library*: but his *Adversaries* will be much to blame if they trouble themselves with defending every *Old Story*, or personall imputations: or indeed, if hereafter they engage themselves in any *Controversy* with him, except in *Points* pretended by him of such consequence as to iustify a necessity in *Protestants* of separating from the *Catholick Church*. And few such *Points* are to be found in his *Books*.

7. But moreover, as short an *Answer* as this is, he wil have less reason to say, *That the Body and Design of his Book will remain wholly untouched in it.* He may indeed perhaps have some *ill Design* in publishing (as it were by conspiracy with others) a Book so voyd of *Christian Charity* and moderation: Which *Design* may remain *untouched* by mee, because

I am

I am unwilling to declare the grounds of my coniectures moving me to look upon it as an *Ominous ill-boading Book*, fore-running ſome expected miſcheif. But for the *Body of his Book*, that is, whatſoever appears to me in it of conſequence, it is truly a *very ſlender dwarfiſh Body*, being almoſt entirely contained in a few ſheets at the beginning, and in the laſt ſingle ſheet which enwraps his *Proteſtant Principles*. The publiſhing of which *Principles* was truly an act of commendable ingenuity and confidence alſo: For I think he is the firſt *Proteſtant-Controvertiſt* who upon ſuch a tender Subiect has appeared bare-faced out of the Clouds. And moreover I may take leave to tell him that from a heedfull conſideration of thoſe his *Principles* I do collect that *He* and *myſelf* are of the ſame iudgment in one matter of great importance, viz. *That no ſhew of Reaſon or conſcience can be pretended to eſcape from the Authority of the Catholick Church but by renouncing entirely (as he has done in his Principles) all Eccleſiaſticall (or even Civill) Authority: and by conſequence that no Churches proceed Logically in aſſerting the grounds of their Religion,*

but

but only *Catholicks or Single-Independents*. The reason hereof is, Because for any *Ecclesiasticall Superiours* to acknowledge any obligation lying on thers *Subiects* to submitt to their *Authority*, and at the same time to preferr the *Authority* of a particular *Church* before that of the *Universall*, which is the fountain of all *Authority*, is to putt out their *Subiects* eyes, and to hale them after them with chains. And above all other *Congregations* the *Tyranny* of *Presbyterians* is most brutish; Who after a denyall of all *Visible Authority* extant before them, endeavour violently to subdue mens consciences to the Jurisdiction of their *Classes*, erected upon controverted *Texts* of *Scripture*, as interpreted by themselves alone.

8. The *Doctours Principles* therefore being by far the most materiall Part of his *Book*, it is not notwithstanding my business in this *Treatise* to examine them apart one by one, or to trouble my self with making a setled *Judgment* whether of the *two* fore-named *Parties*, *Catholicks* or *Independents* has the most solid reasons on their side. For being engaged to make *Reflexions* on that part of his

his Book which is of leaſt importance, Writen in an immodeſt, uncivill, petulant ſtile, it Was not fitt in my *Answer* to mingle conſiderations on a *Subiect* ſo ſerious, and ſoberly expreſſed as his *Principles* are, Which indeed deſerve to be examined ſeparately With all poſſible calmness and impaſſionateness, as being an *Argument* on Which all other *Controverſies* do depend, and Which one Way or other makes an end of them all.

9. Yet for all this, it Was not poſſible for me to avoyd all mention of his *Principles* in this *Answer* to a different *Subiect*: ſince (as hath been already intimated, and Will be ſeen by the Sequele) Whatſoever *Charge* he brings againſt the *Catholick Church*, and Which I pretend here to refute, does ſcarce at all touch *Her*, but lyes moſt heavily and unmoveably upon his *Principles*, and on any *Church* acknoWledging or adopting them. He muſt therefore diſpoſe himſelf, With the greateſt patience he can, to be put in mind more then once or tWice of his *Principles* and the fatall *Conſequences* of them. From Which *Conſequences* till he can effectually clear

them, he will have little cause to call, as he hath done, for an *Answer* to his former large *Volume*. For if it shall appear, by the ruine of his, that the *Principles* of *Catholick Religion* only are solide and inexpugnable; that is, that the Catholick Church is indeed, and to be acknowledged *the Pillar and ground of Truth*, from whose *Authority* no *Appeal* is to be admitted, then both his Former and latter Books are thereby sufficiently refuted, as far as they condemn or but question any Doctrins whatsoever determined by *her*. This being once established, he will find his *Books*, not having *a few leaves gnawed by Ratts*, but *una litura* entirely abolished.

§. 2

§. 2. *A Vindication of the Honour and Sanctity of S. Benedict &c from the Doctours contumelious imputations.*

10. HAving given this Account of the *Motive* and *Design of* this *Treatise*, it is time to take into consideration the forementioned *Heads* of *Accusation* layd by the *Doctour* against the *Catholick Church*, which he thinks of sufficient Weight to deterre any one from ioyning in her *Communion*. I will begin With that touching *Fanaticism*, Which though the *Second* in his Order, yet principally concerned me to disprove, and particularly that part of it Which contains an *Invective* against the *Life* and *Prayer of Contemplation* commended and practised only in the *Catholick* Church, it being a *State* Which from the infancy of the *Church* hath been esteemed the neareſt approching to that of

Glorified Saints; From whence notWithstanding he has taken occasion to vilify in particular the *Authour* of this ensuing *Treatise*: Who is very Well content to receive his proportion of Scorn With such companions, as *Thaulerus*, *Suso*, *Rusbrochius*, *Blosius &c.*

11. NoW the *Doctour*, to the end he might make an entrance into his *Invective* With better grace, has prepared a Way thereto, then Which a more proper could not be found for such a purpose, by producing on his *Stage*, *antickly disguised*, the famous *Teachers* and *Erectours* of *Schools* for *Contemplation*, *S. Benedict*, *S. Romuald*, *S. Bruno*, *S. Francis*, *S. Dominick* and *S. Ignatius*: so exposing them like *blind Samson* to the derision of *profane Readers*: for from *Such* only can he expect an applause for his impiously employed Wit: And he Will find in the end, except *Repentance* prevent it, that *Selius* his argument in the *Epigrammatist* Wil prove a dangerous *Fallacy*.

Nullos esse Deos, inane cœlum Affirmat Selius, probatque, quod se Factum, dũ negat hæc, videt Beatũ. *Martial l. 4. Epigr. 21.*

12. And to the end he may not too much boast of the *Novelty* of his invention, and his profanely employed *Wit*, I doe assure him that I my self, being then a young *Student* in *Oxford*, Was

Witness

Witness of a far greater, and if *Fancy* alone be considered, far better deserved *Applause* given to a *Preather*, Who in a *Repetition-Sermon* to the *University*, descanting on the Whole life of our *Saviour*, rendred him and his *Attendants*, men and Women, Obiects of the utmost scorn and aversion, as if they all of them had been only a pack of dissolute *Vagabonds* and *Cheats*. This the *Preacher* performed, taking on him the person of a *Jewish Pharisee* and *Persecutour* of *Christ*. And he performed it so to the life, that he would have shamed *Lucian*, and raised envy in the *Doctour* himself. But presently upon it, changing his stile as became a *Disciple* of *Christ*, he With such admirable dexterity and force of *Reason* answered all the *Cavillations* and *Invectives* before made, that the loudly repeated *Applauses* of his Hearers hindred him a good space from proceeding. NotWithstanding this, the *Grave Doctours* and *Governours* of the *University*, though much satisfied With his Intellectuall abilities, yet Wisely considering that a petulant, histrionicall Stile even in Obiections, did not befitt so *Sacred* a *Subiect*, and that it Was not lawfull to personate

too

too naturally a *deriding Jew*, obliged the *Preacher* to a publick *Recantation-Sermon* in the ſame Pulpit the *Sunday* following. And this deſervedly, For *Vitium ſimulari non poteſt, Virtus poteſt.*

13. If the *Doctour* would now make a ſecond Eſſay of his *Witt* and invention on ſeverall *Stories* as we find them recorded in *Holy Scripture*, he would perhaps find his *Fancy* as inventive, and if Nature had denyed him, the *Devill* would, no doubt, once more furniſh him with *Expreſſions* as apt to move the Spleen and laughter of his preſent applauding *Readers*, as any are now found in his *Book*: by which means he perhaps may arrive at the glory to be acknowledged the *Head* of a *New Sect* of the *Eccleſiæ Malignantium*. And unleſs *Report* deceives us, there are already ſeverall *Books* of the *Holy Bible* deſcanted upon in a ſtile like to his, and it may be the unhappy *Authours* conceive that the ſame *Preſs* may (without an *Imprimatur*) be allowed them alſo.

14. It is not now my purpoſe to make a particular Vindication of each *Saint* traduced by him. But conſidering the publick Intereſt obliging the whole

Weſtern

Weſtern Patriarchat, and moſt eſpecially *England* to be tender of the *Honour* of *S. Benedict*, by Whoſe *Diſciples*, if they were *Fanaticks*, *Chriſtianity* has been eſtabliſhed among us, and in veneration to Whom ſuch a World of *Religious houſes* and *Churches* have been erected and enriched With vaſt poſſeſſions, I can not, Without renouncing my Duty as a *Chriſtian*, *Religious man*, and an *English man*, by ſilence conſpire to his diſhonour: the rather, becauſe to my beſt remembrance I never kneW that any of the *English Church* ſince the *Reformation* did ever caſt any ſcornfull *Aſperſions* on his *Memory*: and I believe the *Doctour* Will ſcarce find any one hereafter Willing to imitate his malignant Ingratitude.

15. NoW What is it that the *Doctour* layes to the charge of *S. Benedict*? The „ Whole *Charge* conſiſts in repeating af- „ ter a ridiculons manner certain paſſa- „ ges of *S. Benedicts life* Written by *S.* „ *Gregory*: As 1. hoW being a child he by „ his Prayers obtained *a Miracle* for the „ conſolation of his *Nurſe*, a *Monument* „ of Which *Miracle* remained publick- „ ly Viſible many years after. 2. HoW Pag. 262.

„ he lived three years with Wonderfull „ austerity in a cave, unknoWn to any „ but *S. Romanus*, Who to the *Devills* „ despight furnished him With necessary „ food. 3. HoW he rolled himself in „ thorns to conquer his amorous Pas- „ sions. 4. HoW he Was enabled by „ *Supernaturall Revelations* and *Lights* „ to spy out *Devills*, to discover things „ absent and foretell things to come, to „ be a Spectatour of the Soule of his „ *Sister S. Scholastica* in the shape of *a* „ *Dove* going up to Heaven, and to „ see all the World *in uno radio Solis*, *&c.*

16. By this brief *Account* of the life and actions of *S. Benedict*, all Which the *Doctour* expects that his *Readers* should esteem to be meer *fanaticall Lyes and* forgeries, his intention seems to be to convict both *S. Benedict* and *S. Gregory* of lying against the *Holy Ghost*, and a- scribing to a *Divine Power* pretended *Miracles*, *Visions* &c. Which either Were not at all, or Were Sleights of *Leger-de- main*. But What arguments does the *Doctour* give to disparage *S. Gregories* relation? Will he deny that any *Mira- cles* Were Wrought by *Gods* servants in

that

that Age? If so, he will find it a hard task to defend himself against so many *Saints*, learned and prudent men, who have testified that they have been eye-witnesses of many. He will not surely affirm (though he is bold enough to affirm anything) that such *Miracles*, if reall, were *Proofs* that the Workers of them were *Fanaticks* and *Deceivers*. These things considered where will he hope to find *Readers* who can be inwardly perswaded that what *S. Gregory* relates is sufficiently confuted by his scornfull manner of repeating it in the new stile of a *Theological Scarron*? Or to iudge this a concluding argument; *S Benedict* wrought *Miracles*, was favoured with supernaturall *Visions* and *Revelations*, therefore he is manifestly convicted of *Fanaticism*? and upon that *Fanaticism* he instituted his *Religious Order*, for which he framed a *Fanaticall Rule*?

17. Now by *Fanaticism* the *Doctour* ays he intends *an Enthusiastick way of Religion*, that is, a Religion built upon *falsly pretended Inspirations, Illuminations* &c. Which *Definition* being approved, With what shew of reason can the *Doc-*

your accuse *S. Benedict* of *Fanatitism*? For did *S. Benedict* frame to himself a *New Religion*? Did he make any the least alteration in the *Religion* conveyed to him by *Tradition*, and professed by the whole *Church*? Had any of his *Visions* or *Revelations* any influence on his *Religion* to make him introduce any innovations? How was he then an *Enthusiast*?

18. But *S. Gregory* affirms that he had *Revelations*, *Inspirations* and the *Guift* of *discerning Spirits*; And these things the *Doctor* will needs call *Enthusiasms*. Surely he will not deny but that *God* may, yea often has conferred on his servants, *Revelations* of his Will, in some speciall circumstances, which are not in the *Doctors* sence, *Enthusiasms*: Neither, will I on the other side deny but many persons, even in the *Catholick Church* have bin seduced by the *Devill*, and their own pride, to pretend to lights received from *God*, which were either effects of a distempered fancy, or suggestions of the *Devill*. The question therefore is, whether *S. Benedicts Visions*, and *Revelations* came the former, or the latter way. But it is no question

queſtion touching the *Doctours* Iudgement in this caſe: for certainly he durſt not decide them, if he thought or but ſuſpected that they came from *God*.

19. I beſeech him now that he would examine his own conſcience, whether, I will not ſay, convincing proofs, but rational grounds may not be affoorded, that *S. Benedicts Viſions* and *Revelations* were truely *divine*, conſidering. 1. the Innocence, purity and vninterrupted fervour of devotion conſpicuous in *S. Benedict*, from his Infancie, to his death. 2. The admiration in which the age wherein he lived held him, both for his piety, and the ſtup nduous favours, conferred on him by *Almighty God*. Will the *Doctor* now ſay, that all that age, and all ages following, have been deluded by an *Hypocrit*, and *Counterfeit Enthuſiaſt*, and that himſelf was the only perſon Clear-ſighted enoug to diſcover the cheat? not only all *Chriſtians* living in his time, but even the *Pagan Goths* had him in veneration: By what light now after above a thouſand years, has he ſeen that the whole world beſides himſelf have been deluded? Hee will eaſily giue me leave to ſay aſſuredly

it was not by a supernaturall light, least he himself should be suspected an *Enthusiast*: And for a naturall light to justifie him, he has shewed us none, having concealed the reasons moving him to make a *Saint* soe glorious in the esteem of the *Christian* World, the object of his derision.

20. I verily believe the *Doctor* would have been easily induced to have spared the person of *S. Benedict* (and so of the other *Saints*) had not a saying of *Cardinal Bellarmin* afflicted his mind, and stirred up his choler, viz. *That Religious orders were at first instituted by S. Benedict, S. Romualdus, S. Bruno, S. Dominick, and S. Francis by the inspiration of the holy Ghost*: This was a sayeing insupportable to a mind by education, and wordly interest prevēted with a strong preiudice, and therefore all books and *Legends* must be searched, and everie trifling passage, and circumstance, perhaps indiscreetly inserted any where by *Authors*, must be made use of to disgrace the *Saints*, and to prove them *Enthusiasts*: Though all the World besides haue them in veneration.

21. Now to enter into dispute concerning

ning their perſonall qualities with ſuch an Adverſary, Wil bee to offend againſt *Charity* by giving him occaſion, of reviling yet more *Gods* moſt beloued perfect ſervants. The moſt commodious way then to make a true judgement of them will be, to examine their fruits. For *by their fruits*, ſaith our Saviour, *they will be known.*

22. Therefore to determine, whether it was by *Gods Inſpiration* that they inſtituted their reſpective *Orders*, lett thoſe *who* doubt, yea thoſe who ſcarce think it lawfull to doubt. 1. Examine their ſeverall *Rules*, according to which their *Diſciples* oblige themſelves to conform their lives and actions. And. 2. conſider whether *God* has acknowledged them for his ſervants, by making uſe of them to the great benefitt of his *Church*, and dilatation of his *honour.* Now if it ſhall appear that their *Rules* advance perfection in all *Chriſtian* vertues: And that ſuch among them as have Squared their Actions by their *Rules* have in a ſignal manner benefitted *Gods Church*, and encreaſed his *honour*, It is moſt certain that *Bellarmin* had juſt grounds, how angrie ſoever the

Doctour

Doctour be, to say, that *such Orders were Instituted by the Inspiration of the Holy Ghost.*

23. I doe heartily wish for the *Doctours* good, that he would without prejudice examine these two points, or at least patiently read what is here Written concerning them: Now to descant upon all their *Rules*, and to Enumerate the services done by the severall *Orders* to *Gods Church* would be too tedious. I will therefore as my duty more particularly engages me, confine my self *to S. Benedicts Rule* and his *Disciples Actions*: And in so doeing the *Reader* will be sufficiently informed in all the rest: Since they all agree in the Sanctity of their *Rules* and glory of their actions, Though in some circumstantiall Rites, and Observances there be some variety.

24. As touching therefore *the Rule of S. Benedict*, whether it was Written with a *Fanatick Spirit* or not, The *Doctours* own Judgement may be appealed to, If he would vouchsafe to read and examine it. For what is it but a collection skilfully made of all *Evangelicall precepts*, and *counsells of perfection*? There

the

the *Eccleſiaſticall Office* is ſo Wiſely ordered, that the Whole Church Judged it fitt to be her Pattern. There *S. Benedict* teaches his *Diſciples* to begin all their Actions With an eye to *God*, begging his aſſiſtance, and referring them entirely to his *Glory*. There a holy *family* is ſo ordered, With ſuch a decent aſſignation of dutyes proper to all offices both of Superiors, and ſubjects, in their ſeverall Rancks, that a great and Wiſe *King* made choice of it for his *Rule* in *Managing* his Kingdome. There a contempt and hatred of the World is taught With great *Energy*: *Religious men* are enioined to hide themſelves from it, that they may in their Sequeſtred cells enioye a freer converſation With *God*. And becauſe they cannot exclude themſelves out of their Solitude, They are inſtructed to mortifie there all *Senſuall Paſſions*, by prayer and Temperance. If by *Gods Providence* they enioyed plenty of Temporall goods, The poore and ſtrangers only reaped the fruits of it. Yea their *Lawgiver* taught them not only by his *Rule*, but example alſo, to preferre even in the times of the greateſt ſcarcity the ſatisfieing the

Wants

Wants of others before their own: *Hospitality* Was a vertue soe peculiar to them, and so constantly practised by them, that till the Rapine and furie of a *Tyrant* here in *England* destroyed them, there Was no need of any *Law* among us for sustaining the Poor, Who after soe many *Modern Lawes* can scarce be preserved from Perishing. And there (Which the *Doctour* may doe Well to consider) the vertues of *Humilitie* and *Peacefull obedience* most contrarie to and Inconsistent With *Fanaticism* are of all others most copiously and vehemently inforced, as if in them the *Spirit of his Rule* did Principally consist. By these tWo vertues his Disciples Were securely guarded from all dangers Which an externall exercise of other vertues might expose them to: By the former (*Humilitie*) they Were exempted from *Pride* and self complacencie, in case *God* should bestoW any Supernaturall favours on them: And by the latter (*Obedience*) Which obliged them to discover even their most secret Thoughts to their *Superiours* and *Spirituall Directors*, they Were secured a *Demonio Meridiano*, from *false Illumina-*

tions

tions, and *Illusions* of the *Enemy*. And lastly to prevent all Innovations in opinions touching *Religion*, and disturbing of the Churches peace by spreading abroad new invented Fancies, a most strict *Silence* was inioynd them at home, and none permitted to goe abroad, either for busines, or preaching, but such as the *Superiour* esteemed fitt, with the benediction and prayers of whom, and of their other Brethren they were sent forth, and at their Return received again.

25. Now can the *Doctour* believe that it was a fault in *Cardinal Bellarmin* to say that it was by the *Inspiration of the Holy Ghost* that such a *Rule* as this was instituted, and Families erected for the observing of it? And yet if he will peruse it he will find that I have omitted many other *Perfections* which shine forth in it.

26. And whereas from some mistaken expressions of *S. Gregory* he charges *S. Benedict* with the great crime of being *a hater of Human Learning*: wee doe not find that he forbids his *Disciples* the study of it in his *Rule*, at such times as the *Office* of the *Quire* and *Manuall Labour*

for the benefit of the *Monastery* afforded them a vacancy. And it is unquestionable that Wee owe to his followers the preservation of almost all the *Literature* which remains in the World: For by their care in conserving and Transcribing of books, all our *Libraries* are now soe richly furnished and the Doctour enabled to Write against them and their Master. This they did notwithstanding such a deluge of *Barbarous Nations*, which for *Religions* sake hated and sought to destroy all manner of *Learning*: And *S. Benedicts Disciples* doeing so, they thought such their care to be no Transgression of their *Rule*.

27. But as for *S. Benedict* himself *Almighty God* did not call him to be a *Critick*, but a Teacher of *Sanctity*. And to enable himself thereto, Wee find in the last *Chapter* of his *Rule*, that he Was no stranger in the books of *Holy Scripture*, in the Writings of the *Ancient Doctours* of the *Church*, in the *Conferences*, and lives of the holy *Fathers*, all which he recommends to his *Disciples*. But as for the *Subtilties* of *Pagan Philosophers*, the *Elegancies* of their *Poets* and the like (considering his Vocation) it would

have

have been in him the vice of *Curioſity* to have ſpent his time in them: Which *S. Auguſtin* Judges to have been *the Concupiſcence of the Eyes*, reckoned by *S. Iohn*, as one of the three great *Temptations* of the World.

28. *S. Benedict* therefore was not *a hater of Human Learning* (as the *Doctour* vnjuſtly and without warrant ſtiles him) But for his own vſe and office he preferred before it that Learning which the *Wiſeman* ſtiles *Scientiam Sanctorum*, that learning which does not puff up the mind, but renders it *Docibilem Dei*, and makes the poſſeſſors of it *Saints*: And I am confident that in the day of *Judgment God* will never (as the *Doctour* does) impute this choice to him as a fault. I would to *God* the *Doctour*, inſtead of deriding, would imitate him. In this regard therefore it was that *S. Gregory* ſtiled *S. Benedict* [*Scienter neſcium & Sapienter Indoctum*] *Skilfully ignorant, and wiſely Vnlearned*: By which *Character* he had no intention certainly to diſparage him, but rather to paralell him with the *Kingly Prophet* who writing of himſelf, Saith: That he was *wiſer and had more underſtanding then his Enemies*,

Psal. 118, Mem. *Enemies, Then his Teachers, Then the Ancients*, only by *meditating on Gods law*, and *Keeping his Precepts.*

29. Thus far concerning the severall *Heads* of *accusations* of *S. Benedict*, in a scornefull manner represented by the *Doctour* to make his *Readers* merry at the expences of a *Glorious Saint.* But Withall his *Readers* are desired to consider, that all these heads are borrowed from *S. Gregory* Who wrote the *Saints* life, from the testimonie of certain Holy men who had been *S. Benedicts Disciples.* So that the very same things Which *S. Gregory* Wrote to prove the Sanctity of *S. Benedict*, the *Doctour* makes use of to shew him, as it were on a stage to have been a *Fanatick*, *a false pretender to Miracles*, *Visions* and *Inspirations*, and an *Ignorant Fool*: And all this Without any reason or proof given to iustifie such *Imputations.*

30. But the *Readers* are desired to consider, that Whatever opinion they have of *S. Benedict* (to the zeal and Charity of Whose *Disciples* notWithstanding they owe their Christianity) yet surely *S. Gregory* Was not a person fitt to make sport for the *Doctour* and his

Readers.

Readers: *S. Gregory*, perhaps the moſt exalted and moſt humble *Saint*, the moſt *Illuminated Doctour*, the moſt zealous and moſt Charitable *Prelat*, that ſince the *Apoſtles* times *Almighty God* ever provided to govern his *Church*. Thus he has alwayes been eſteemed not only through the *Weſtern*, *but Eaſtern Churches* alſo. And can the *Doctour* think he can find any *Reader* who has not in his heart renounced *Chriſtianity*, that wil applaud him for trampling with ſcorn on *S. Gregory*? For it is from *S. Gregory* indeed that the *Doctour* is informed that *S. Benedict* was a *Fanatick*, if he were ſuch an one: It is *S. Gregory* who commended and confirmed his *Rule*, and if the *Doctour* may be believed, it ſeems very ignorantly and foolishly ſtiled it [*Diſcretione Præcipuam*] *eminent for the diſcretion of it*; which is a vertue ill ſuiting with a *Fanatick*. It is *S. Gregory* who has conveyed to poſterity an account of the *Graces* and *Supernaturall Favours* by *God* conferred on *S. Benedict*: the truth of which I believe ſcarce any one hitherto has disbelieved, beſide the *Doctour*: Certain it is that a generall firm belief of them, both during *S. Be-*

nedicts

Benedicts times and afterward, made a change in *Christendom* scarce ever to be paralleld before or since, whilst incredible multitudes of well meaning *Christians* wakened from a *Lethargy* of sin, either flocked together to take on them the *Yoke* of that *Rule*, or if they wanted such courage, powred forth their treasures to entertain such as consecrated themselves to *Gods* service. And all this the *Doctour* without any proof, pronounces *Fanaticism*, and is desirous that men of this *Reformed Age* should believe these *Divine Favours* communicated to *S. Benedict* to have been *Illusions* of *Satan* (which *Satan* himself never durst own) and that men had done more wisely if they had continued to serve the world, and the Flesh, rather then to quitt both in following an *Hipocriticall Fanatick*.

31. Surely the *Doctour* was much to blame, and I hope he will sadly reflect on the danger of raising mirth from such an argument as this. Or if he doe not, it will be very fitt that when hereafter he mentions those two persons so venerated by all but himself, he would abstain from calling them *Saints*. For in the

the ſame breath to call *S. Benedict* a *Saint* and a *Fanatick*, ſavours ſomething of blaſphemy. Yet it will be a hard task for him to conquer ſo inveterated a cuſtome: Mens tongues are ſo enured never to mention them without that Title of *Saint*, that the only expedient to correct that fault in himſelf and others, will be to let his *Readers* know that he intends the ſame ill thing by the terms of *Saint* and *Fanatick*. Thus farr touching *S. Benedict* and his *Rule*: by examining whereof I conceived men might Judge whether, notwithſtanding the *Doctours Raillery*, *God* did not eſteem him his faithfull ſervant.

32. The next thing propoſed in order to make the like judgement, Was to conſider whether after *S. Benedicts* death, *God* did not declare the ſame thing, by making choice of the *Diſciples* of *S. Benedict* to procure an encreaſe of his honour, and conſiderable bleſſings to his *Church*: For if he did, ſurely the *Doctour* himſelf, how bold ſo ever, will ſcarce dare to diſgrace them hereafter by the Title of *Fanaticks*.

33. To clear this, it is to be obſerved that in *S. Benedicts* age *Chriſtians* gene-

rally

rally were falln into such a decadence from *Piety*, charity among them was become so cold and frozen, and all manner of vices raigned so impudently and uncontrollably, that *Almighty God* was even forced to open a free passage among them for Innumerable armies of barbarous *Pagan Nations* from the North, *Getes* (or *Goths*) *Vandalls*, *Francks*, *Hunns*, *Saxons*, *Danes*, *Lombards*, and many others, which like *Locusts* spread themselves, devouring all things through all countreyes, especially of the *Western Church*, all which did not expresse their fury so much against their *Christian Enemies* forces, as against their *Religion*. Now what could be expected from such *Conquerours*, but that the *Christian Faith* should be vtterly extinguished.

34. Yet such was the infinite *Wisedom* and *Goodnes* of *God* that that which was a most terrible *Plague* to impious and dissolute *Christians* then alive, proved in generall to *Gods Church* and *Christian Religion* a most unvaluable blessing. For in a short time, *God of those stones raised up Children to Abraham*: Children, not like the former, who sluggishly contented

tented themſelves With the name of *Chriſtians*, and in their lives denyed *Chriſt*: but heroically zealous ſervants of *our Lord*: Witness innumerable *Churches* magnificently built, and richly endoWed, to his honour: Witness innumerable *Monaſteries* and Schooles of Piety frequently inhabited by *Emperours*, *Kings*, *Queens*, *Princes*, and *Princeſſes*, Who preferred a voluntary life of *Solitude*, *Poverty*, and *Mortification* (to the end they might more freely attend to heavenly Meditations) before Magnificent *Courts*, *Scepters*, and *Crowns*. Laſtly Witness a numerous Army of *Martyrs*, not a feW of them *Soueraign Kings*, and *Princeſſes* & tender *Virgins* Witness likeWiſe *Apoſticall Biſhops* Who Willingly offered their blood for the Salvation of their *Barbarous Murderers*.

35. NoW Who Were the perſons Who, by *Gods* moſt bleſſed direction, inſtilled into the hearts of all theſe ſuch an *Heroicall Faith* and *Divine Loue*? Were they not principally the *Diſciples* of *S. Benedict*? Let the *Records* and *Annals* of ſo many *Nations* in *Europe* be conſulted: they Will juſtifie the ſame,

and to *Gods* glory will testify how his *Apostolick Preachers* to convert their Ancestours have been dignified with stupendious *Miracles*. Yet all these are derided by the *Doctour* as *Fanaticks*, the Children of a *famous Hypocrit* and *Fanatick*: by the Doctour, I say, who cannot shew one Village converted to *Christianity* by any one of his own sect, nor one *Miracle* pretended to.

36. Now if any thing here delivered touching *S Benedict* and his *Disciples* be true (and if all be not true, wee have been deceived by the *Common Tradition* of whole *Nations*, besides bookes never hitherto contradicted) Nay if any one *Miracle* has been truly reported of *him* or *them*, in what a condition has the *Doctour* by his unseasonable mirth concluded himselfe? The *Wiseman* tells us *there is a time to weep, and a time to laugh*. *God* has placed them in this order, that *weeping* should goe before *Laughing*; but the *Doctour* has perverted the order. He must expect therfore after his and his profane *Readers* mirth, a time of weeping will succeed: *God Almighty* grant that his weeping time may come in this life, and that *weeping* and *wayling*

ling and gnashing of teeth come not together.

37. I doe not know how any *Adversary* of the *Catholick Church* could with all his study have shewd himself more impotent in his passions, and less succesfull in reasoning, then the *Doctour* has done in his book. Certainly it must be a hatred horribly poysonous against the *Catholick Church Militant*, which will not spare the *Church Triumphant*. I defy the *Doctour*, how bold a Champion soever for Schism to say publickly or by writing to signify only his opinion, that *S. Benedict*, *S. Gregory*, *S. Francis* and the rest are now reprobate, damned souls in hell; Yet such they must needs be, if they were *Hipocriticall Visionaires*, and false pretenders of *Miracles*, on purpose to gather *Disciples*, and withal dyed vnrepentant of these things, as most certainly they did. Now if such be not his opinion, nay if he be not assured that they are in an accursed condition, Was not his tongue (or penn) φλογιζομενη ὑπὸ τῆς γεέννης] *Sett on fire of hell*, whilst it uttered such *Blasphemies* against them, as a perpetuall *Monument* of his rage till the day of *Judgment*,

When he muſt be answerable for all that ſhall be corrupted by them.

38. But ſuppoſe that all theſe *Accuſations* could really be verified, muſt the Whole *Church* be eſteemed *Antichriſtian*, in which Salvation is ſcarce poſſible to be had (for to prove that is the *Doctours* deſign) becauſe five or ſix *Hipocrits* have lived undiſcovered in it? becauſe a *Young man* notwithſtanding all his *auſterities*, and *prayers*, having been inflamed by the ſpirit of uncleanes, choſe rather to torment his flesh by rowling himſelf naked among bryars and nettles, then to ſuffer its impure delectations? or becauſe *another young man* having been commanded to reſtore to his Father all the goods committed to his care, meerly to hinder his Charitie to the poor, in a fitt of fervour gave up not only his goods, but cloaths alſo, to his very Shirt? or becauſe *another man* out of ſome ſevere (or the Doctour may call it, capricious) humour, or to procure contempt to himſelf, would refuſe to give a civill reſpect to his betters?

39. What then would the *Doctour* ſay of a *Church*, in which *Viſions*, and *Dreams* and *Revelations* far more exotick

in

In outward appearance, are propoſed to mens belief? In which one who calls himſelf a *Prophet* profeſſeth that another ſort of *Mortification* was enioynd him then that which *S. Benedict* practiſed, namely to mixe his bread with mans dung, and ſo to eat it? In which a *Prophet* by *Gods* command for three years together walked naked and with his feet bare before all the people? In which another commands his *Diſciple* not to ſalute, or ſhew any reſpect to any perſon whoſoever ſhould come in his way? Yet not any of theſe perſons or actions the *Doctour* dares deride, or refuſe to yield his aſſent and approbation of them, though he has encouraged his profane Readers by his example to deride them.

§. 3. *Of the Life and Prayer of Contemplation, derided by the Doctour.*

40. THe *Doctour*, not being contented with recreating himself and others by vnfainting, and as he hopes, plucking downe from *Heaven* many glorious *Saints*, so esteemed by *Gods Church* (whose company notwithstanding, where ever they are, I wish both he and my self may forever enjoy) proceeds to represent as ridiculously *the way of devotion in greatest request* among those of the severall *Orders* instituted by them. This is the *Prayer of Contemplation* taught by *Rusbrochius*, *Suso*, *Harphius*, *Blosius* (and *F. Baker* reduced into a Method by M. Cressy.) He might, if he had pleased, have cited far more ancient *Authours* had he consulted *Cassian*, the Disciple of *S. Chrisostom*, in his *Conferences* of *Hermits* of his time, and

and a *Primitive* Writer, *Denis* the *Areopagite*, Who, Whatever his true name Was, Was queſtionles an *Author* of the ſecond, or at leaſt the third Age of the *Church*, and Who deſcribes the moſt ſublime and moſt purely *Divine Prayer* exerciſed by *Hierotheus*, a *Diſciple* of the *Apoſtles*. It had been a *Maſtery worthy* of ſuch a *Champion* as the *Doctour* to have trampled on ſuch *Contemplatives* as theſe, or on *S. Paul* the *Hermit*, and *S. Anthony*, or rather on *S. Mary Magdalen*, *S. Mary the Egyptian*, and other inhabitants of deſarts, Who it ſeems, Wanted ſuch a directour for *Contemplation* as the *Doctour* is.

41. If he doe acknoWledge a reall difference betWeen an *Active* and a *Contemplative life*, (in the opinion of the *Ancient Fathers* exemplified by the employments of the tWo holy ſiſters, *S. Martha*, and *S. Mary Magdalen*) he might doe Well to teach this Age What is meant by a *Contemplative life*, and What Way and Manner of *Devotion* peculiarly ſuits to it: And Whether among all the *Sects* Which he call by the common name of *Proteſtants*, he can tell us any neWs of any Who have pretended

to a

to a *Contemplative life*, or given any *Rules* for such as would performe the exercises of it: Such are, and have alWays been esteemed such, *Solitude*, *Abstraction* from Wordly cares, *Rigorous abstinences*, *Cilices*, indispensable *Obedience* to *Superiours*, *Continuall Prayer* practised according to the degrees of it, still more and more pure and Spirituall, a performance of all dutyes and even ordinarie actions in vertue of *Prayer* and *Vnion in Spirit* With *God* &c. I doe not noW require of him an account of *Raptures*, *Extasies*, *Passive Vnions* With *God*, in Which a pure soule only receives *Divine influences*: For these things he derides as *Phantasticall Enthusiasms*, and yet all ages have mentioned them, and afforded innumerable Examples of them, and they are recorded by persons eminent for Piety and Learning.

42. But the *Doctour* has one argument unanswerable, Which iustifies him to call that language *unintelligible Canting*, by Which certain *Mystick Divines* endeavour, as Well as they can, to express the most pure operations of the soule herself, and likeWise of *God* upon the soule in *Contemplative Prayer*: and this

argument

argument is drawn from a treasvre of most deep *Humility*. His argument is this; *I, even I the most learned, and all comprehending Doctour Stillingfleet doe not understand the language of such Mysticks, therefore it is unintelligible Canting.*

43. Yet notwithstanding this more then Herculean argument, I believe I can oppose against him an *Antagonist* who will have the boldnes to maintain that he will answer this argument, and demonstrate it not to be concluding. And this is a certain *Holy man* that professes of himself that in a wonderfull *Extasy* he found himself present in *Paradise*, and there saw and heard (as he thought) God only knows what. Now what soever it was that he saw and heard, he was, no doubt, willing to have communicated it to his brethren, but he had not the power to doe it. No human language could afford words to express matters so elevated and Divine. For if it could, I am assured he, who was the greatest *master of language* that perhaps ever was, had not failed to do it. Nay more, which still encreases the wonder, though he professes that he really saw and heard these inexpli-

table glorious things, yet he could not determin whether all the while his corporall sences, externall or internall, were employed in this *Divine Visitation*.

44. This was surely, according to the *Doctours* grounds, the greatest *Fanatick* that ever was, yea the *father of all Fanaticks*. Yet the *Doctour* dares not call him so, after he is told that this was *S. Paul*: and that he it was who describes the *Revelations* communicated to him by *Gods Divine Spirit*: describes them, I say, by not describing them, but by professing that no human language could describe them, nor humane fancy comprehend them. This certainly the *Doctour* will not deny to have been a *Passive Vnion* (so derided by him) of *S. Pauls* soule with *God*, for he contributed nothing actively either to the procuring or enioying of it.

2. Cor. 12. v. 2. 3. 4.

45. If therefore *Mystick Writers*, many of them persons both of great Sanctity and Learning, in endeavouring to describe what passed in their soules during *Vnions* far inferiour to those of *S. Paul*, are forced to make Expressions, out of the common road, and not agreeing

agreeing With *School Philoſophy*; if obſerving that in *pure Contemplative Prayer* their oWn operations, and the *infuſions* of *Gods Spirit* are ſo intime in the ſoule, that it ſeems to them that there is as it Were a *Region* of it beyond the diſcovery of *Philoſophy*, Which they think fit to call the *Apex mentis*, and *Fundus animæ*, the *Doctour* might Without any further guilt have abſtained from imputing *Fanaticiſm* to *Ludovicus Bloſius*, or *M. Creſſy*, for tranſcribing ſuch expreſſions. But this is a *Sycophancy* inexcuſable in the *Doctour*, Who mentions ſuch *Myſtical phraſes* on purpoſe to deride them as unintelligible Non-ſence, and at the ſame time omitts the ſetting doWn expreſſions Which interpret them.

46. But there is one ſpeciall *Phraſe* Which above the reſt cited by *M. Creſſy*, expoſes him to the *Doctours* utmoſt contempt. This is Where it is ſayd that, *In the ſupreme Degree of Contemplative Prayer the ſoule is ſo united to God as if nothing were exiſtent but God and the ſoule: Yea ſo far is the ſoule from reflecting on her own exiſtence, that it ſeems to her God and ſhe are not diſtinct, but one only thing: This is called by ſome Myſticks an Vnion of nothing* P. 334.

thing with nothing: in which the ſoule comes to a feeling of her not being, and by conſequence of the not being of Creatures: the which is indeed a reall Truth. True, ſays the Doctour, this is indeed either a reall Truth or elſe Intollerable Non-ſenſe.

47. Now I ſuppoſe it is not for the *Doctours* intereſt to ſeem to have received any ſatisfaction from perſons iniured by him: Therefore addreſſing myſelf to any indifferent *Reader*, I doe affirm, that the moſt ſupreme affirmative *Notion* that We can have of *God* is that which is implyed in his moſt adorable incommunicable name of *Iehova*, or as himſelf interprets it [*Sum qui Sum*] *I am what I am*, Which imports an *infinite Univerſall Plenitude of Being*. Therefore, as the *Schoole Doctours* ſay, if We hold to the Notion of *Being*, between the Being of *God* and the limited, participated *Being* of Creatures, there is an infinite diſtance, and by conſequence Creatures compared with *God* have more of *Not-being*, then they have of *Being*; in Which regard their denomination, ſo conſidered, ought rather to be taken from *not-being*, then from *being*. Thus the *Sthooles*: Which if they

ſpeak

ſpeak *Nonſenſe* (for my part I think they doe not) yet ſurely the nonſenſe is not *intolerable*.

48. But moreover *Myſtick Divines* though they acknowledge the *Infiniteneſs*, *Totality*, and *Univerſality* of *Gods Being*; yet they rather chuſe [to which choice the Nature of *Contemplative Prayer* even forces them] to reiect all diſtinct, *affirmative Notions* of *God* and his perfections, as coming Infinitely ſhort of his *Divine Nature*, and which indeed are falſely applied to him, if conſidered as they are comprehended by us: and they frame to themſelves a *Negative Notion* of him, by ſeparating from him all *Attributes* whatſoever comprehended by us, becauſe as ſuch they are indeed imperfections. And to inſtill into our minds ſuch a Notion of *God*, of all others leaſt imperfect, he is pleaſed to deſcribe himſelf in *Scriptures* to be *inacceſſible light*, that is, light though infinitely glorious, yet to us *inviſible*, and *inviſible becauſe of the excess of its Viſibility*. Hence he is ſayd to *dwell in darknes*, and *to make darknes his ſecret place*, and *his pavilion round about him to be dark waters and thick clouds of the skyes*.

In this

In this darknes it is that *God* is contemplated in pure *Spiritual Prayer*, in which, all Images and positive Notions of the Divinity being reiected, an *Incomprehensible Nothing* remains, to which the Soule is united, and in whose presence all *Created Beings* are *annihilated*. In this darkness therefore contemplative Soules have, as it were, an experimentall perception of what *Schoolmen* deduce from reasoning.

49. It seems now to mee that a weaker Capacity then the Doctours may perceive in this no *intolerable Nonsense*. Yea I must add, that here the *Doctour* gives a manifest proof of his *dishonesty*, in wilfully leaving out that which evidētly explains *M. Cressy's* meaning: which if it had not been concealed from the Readers would have rendred his Assertion touching the *Not-being of Creatures* to be most rationall. „ For thus M. *Cressy* (in *Sancta Sophia* „ Treat. 3. p. 304.) treating of *the State* „ *of Perfection*, writes: In this *State* the „ soule co nes to a feeling indeed of *her* „ *Not being*, and by consequence of *the* „ *Not being of Creatures*: The which in- „ deed is reall Truth: Not as if the soule

„ or

„ or other creatures either did ceaſe ac-
„ cording to their Naturall Being; or as
„ if a natural Being were indeed no
„ reall Being (as *F. Benedict Canfield*
„ *doth* ſeem to determin) But becauſe
„ all ſinfull adheſion by affection to
„ creatures being annihilated, then
„ *they remain (as to the ſoule) only in that*
„ *true Being which they have in God, by*
„ *dependance on him, and relation to him,*
„ *ſo that he* (alone) *is all in all.* Whereas
„ while we ſinfully adhere unto them,
„ by ſtaying in them with Love, we
„ carry our ſelves towards them as if
„ we thought them to have a *Being* or
„ ſubſiſtance *of and in themſelves*, and not
„ of *God* only, and that they might be
„ *loved for themſelves*, without refe-
„ rence to *God*: Which is *the fundamen-*
„ *tall Errour and root of all Sin.*

50. Thus the *Doctour* deales with his *Catholick Adverſaries*. He can at pleaſure make them write *Non-ſenſe* by concealing their *Senſe*. And thus alſo he treats *M. Creſſy* again in repeating ſeverall paſſages of *Sancta Sophia* touching *Contemplative Prayer*: For ſelecting from ſeverall places certain abſtruſe *Words* and *Phraſes* made uſe of by *Myſticks* to express

express, as well as they can, their conceptions, he presents them all together in a heap before his Readers eyes, and then miscalls them *Vnintelligible Canting*, whilst in the mean time he leaves out the interpretation which *M. Cressy* gives of those *words* and *phrases*, to make them *intelligible*. Truly it is not without some scruple now that I take notice of any thing that such an Adversary as the *Doctour* shewes himself, doth or can write on an argument so unfitt for Controversy as *Contemplative Prayer* is, which cannot but he disgustfull to such a sensuall *Palat* as he shews his to be, being willing to corrupt the *Palats* also of his Readers. It may be e're long they will see a *Treatise* on this Argument, demonstrating the substance of what so ever the *Doctour* finds fault withall in *M. Cressy's Sancta Sophia*, to be suitable to what the *Fathers* of *Gods Church* have both from Tradition, and from their own experience also, delivered on that most Divine Subject. And the *Doctour* shall have free leave (without any future *Reply*) once more to call what those Holy Fathers write *unintelligible Canting*, and *intolerable Non-sence*, though

their

their expreſſions be parallelled and confirmed by numerous *Texts* of *Holy Scripture*. In the mean time, for the Readers ſake, I will here add ſome Reflexions upon what the *Doctour* has written. P.336

51. He proceeds further, ſaying That the *utmoſt effect of contemplative Prayer if intelligible and practicable, is groſs Enthuſiaſm*. And why? Becauſe, forſooth *M. Creſſy* ſays *that by a diligent practiſe of ſuch internall Spirituall Prayer the ſoule receives from God a heavenly light and Inſpiration for her direction in all her actions*, according to the *Pſalmiſts* words. *Accedite ad Deum & illuminamini*, and according to the Prayer in his own *Churches Liturgy*, borrowed from the *Roman*: [Fifth Sunday after Eaſter] *Lord from whom all good things doe come, grant us thy humble ſervants that by thy holy Inſpiration, we may think thoſe things that be good, and by thy mercyfull guiding we may perform the ſame*. The word *Inſpiration* therefore needs not trouble the *Doctour*: neither by it is any other thing meant, but *Divine Grace*, which, ſayes he, none denyes.

52. Yet he muſt know that this *Divine Grace* obtaind by *Spirituall Prayer*

constantly exercised, though it be in its nature and Kind the same Which every good *Christian* enioyes, yet the lights and motions of it extend much farther, even to the directing a person not only in necessary dutyes, but to the sanctifiing of all his actions, otherWise in their oWn nature indifferent, and improving them for the perfectionating the soule in *Divine love*, in soe much as those actions Which are performed by ordinary good *Christians* meerly out of an impulse of *Nature*, or for some sensuall satisfaction, are by these done in obedience to the *Divine Will*, discovered to them.

53. And Whereas to distinguish these *Inspirations* from those pretended to by *Fanaticks*, it Was sayd, that in *Contemplative persons these direct rather to not doing, then doing, when both these seem otherwise equally indifferent*, I Wonder Why the *Doctour* should be displeased With this. He may remember that in the time of the *late Vsurper*, When himself Was a great leading *Preacher*, all the actions almost of his *Brethren* Were pretended to come from a *Divine light* and *Inspiration* all Warranted by the *Bible*, Which

Which *Light* (more , it seems , to the *Doctours* mind) directed them to nothing but doing, viz: to reform *Religion*, to rebell against their *King* , to pluck down *Hierarchy*, to multiply *Sects* , to usurp the office of *Preaching* Without any *Vocation* , to imprison , Pillage , kill their fellow subiects and the like ; But no such effects proceed from the lights and *Inspirations* of *Internall livers* among *Catholicks* : they (having the same Vocation that *S. Mary Magdalen* had) leave the many businesses to *Martha*, vnles *God* by their lawfull *Superiours* , calls them to externall *Emploiments* , which When he does , he enables them to perform them with greater *Perfection*, as we see by the *Conversion* of many *Nations* performed by such as had spent a great part of their lives in Solitude and *Contemplation*.

54. It is most certain that if *Luther*, *Calvin* , *Tindall* and such *Reformers* had by *Prayer* disposed themselves for such lights as these , and also followed the direction of them , they would never have procured warre and bloodshed, destruction of Kingdoms , rebellions of Subjects , tearing asunder Gods Church

and

and sacrilegiously invading its revenues; neither would they to satisfie their lusts have incestuously polluted themselves with *Consecrated Virgins*: in a word they would have done all things contrary to what they have done. And if the *Doctour* himself had followed the guidance of such a *Light*, he would never have published such a *Book*, in which pretending to demonstrate that *Salvation* can scarce possibly be attayned in the *Catholick Church*, whatsoever is alledged by him which truly concerns the *Church* it self, may be contained in twenty or thirty pages, whereas the *Book* it self consists of five or Six hundred, all the rest being Scurrilous *buffonries*, petulant revilings of *Gods Saints*, imputing to the *Church* the Doctrins and practises of madmen or *Sectaries* condemned by the *Church* herself, and any thing that he could take out of *Dunghills* which might be serviceable for his unchristian purpose to eradicate out of his Readers hearts *Charity* and all sense of humanity: and all this without any provocation, as if, enraged to see that the same mercifull indulgence is not denyed to *Catholicks* alone, which is allowed to himself,

and

and all *Sects* among us Which vnanimously conſpired to his *Majeſties* deſtruction, and of Which not any one to this day has renounced the *Principles* Which led them thereto: as if, I ſay, in that rage his deſign Was to expoſe innocent, and peaceable ſubiects to all manner of Contempts, affronts, hatred, and miſchievous attempts of their fellow Subiects, to the diſturbance of the kingdoms peace and the reneWing of our publick calamities and *Tragedies*, to Which he knoWs that thirty years ſince, ſuch *books* and *Sermons* Were made uſe of as a *Prologue*.

55. He muſt give me leave to add hereto, that in the *Principles* at the end of his *Book, giving an account of the Faith of Proteſtants*, he has layd a foundation to ſupport and iuſtify not only all manner of *Sects*, but the Worſt effects of them, I mean, the late *Rebellion*, and any other that may follow hereafter: I Will not ſay this Was his *Intention*, but the conſequence may eaſily be demonſtrated.

56. For in the ſaid Principles this being layd doWn by him as a ground of *Proteſtancy*, *That every ſober enquirer into Scriptures*

Scriptures may be infaillibly certain of all neceſſary Truths contained in them without any obligation to conſult or however to obey, Eccleſiaſticall Superiours and Teachers: does it not neceſſarily follow, that all *Sectaries* are equally iuſtifiable, ſince it is impoſſible, Without looking into their thoughts, to evince againſt them that they have not *enquired ſoberly*? What monſtrous opinions now may not hereby be juſtified? and What poſſibility of confuting them? now if among ſuch opinions this be one, *That it is the neceſſary Duty of a Chriſtian Subiect to contribute all that is in his Power, even goods and life it ſelf, to ſett up the true Religion, that is, his own Sect, and this againſt all Power whatſoever civill or Eccleſiaſticall, which ſhall ſeek to oppress it*, What will the *Doctour*, ſtanding to his own Principles, ſay hereto, if he had a mind to oppoſe it? Now that ſuch an *Opinion* may poſſibly ſpring up, and the *Aſſertours* of it may pretend that it is grounded on evident *Scripture*, the *Doctour* himſelf will not deny, ſince I am ſure he remembers, and has reaſon to do ſo, that this Was the *Architectonicall Principle*, common to all *Sects* in the like

like *Rebellion*: this was thundred out in *Pulpits*, of this all *Pamphlets* were full: the *Bible* and nothing but the *Bible* was all their *warrant*, the *Bible* was the *Ensign* carried up aloft before their Troops, as if the *King*, *Bishops*, and all their party had been professed Enemies to the *Bible*, or had grounded their *Religion* upon the *Alcoran*, whereas indeed all these *Sects* had turned *Christs* Doctrine into that bloody law of *Mahomet*. Yet notwithstanding all this the *Doctour* zealously and furiously against the *Papists* still contends for putting the Bible into all mens hands, and assures them that they are the only *Legall Judges* of the sense of it in *Necessaries*, upon condition they will only say that they are *Sober Enquirers into it*.

57. This seems to me to be an evident consequence of the *Doctours Principle*: a *Principle* never acknowledged in *Gods Church* for above fourteen hundren years by any one *Orthodox Christian*, or by any unless by some whom the *Doctour* himself will call *Hereticks*. If the *Doctour* think I doe not speak truth, lett him search, and lett him employ his freinds to search into

Libraries:

Libraries: let them consult all the ancient *Fathers* of the *Church*, and all *Councills*: and when they have done, and seen themselves deserted by all *Antiquity*, and Vertually condemnd and *Anathematized* by all *Councills* (Which pretend to have right to teach, and to oblige Christians to yeeld their assent) will it not follow that his *Religion* hath a most pittifully unstable and sandy Foundation? But to return from this digression to an argument more gratefull to the Doctour, the *Fanaticism* by him imputed to the *Catholick Church*, with regard to the Prayer of *Contemplation*.

58. Whereas *M. Cressy* in his *Sancta Sophia* among severall things by which
P. 336. *Liberty of Spirit* may be hindered, reckons this for one: *The doing actions meerly for edification*: the *Doctour* in scorn adjoyns hereto these words, *A most excellent and Apostolicall Doctrine*! These words shew that the *Doctour* likes not that saying: but I cannot imagin what reason he had for it. Our *Saviour* indeed requires *that our light should shine before men, that they seeing our good works might* (being edified) *glorifie our heavenly Father.*

ther. But this concerns only such good Works as our *Duty* obliges vs to doe in *Publick*. But as for other duties, such as is *Prayer* and *Fasting*, he bids us retire into our closets to practise them there, Without an eye to the *Edifiing* others, and condemns the *Pharisees* for doing them *that they may be seen of men.* In like manner those Who are called to an *Internall life* and Solitude, for them to quitt their proper *Exercises* to goe abroad on purpose to do actions good in themselves, for no other end, but *Meerly* to give a good example for the *Edification of others* Was there iustly esteemed a prejudice to the *liberty of Spirit* necessary for their state.

59. But moreover I Would ask the *Doctour*, Whether being at *Church* in a *publick Duty*, and not having any *Devotion* himself at present, he Would esteem it a commendable action to pretend to much fervour, by lifting vp his eyes or beating his breast, and this *meerly* and *only* to the end that others seeing him might be *edifyed*, himself being nothing the better for such grimaces? or Would he give an *Alms* before people *meerly for their edification*, and not out of

a Motive of *Charity* inherent in himself? Truly if he should doe all this in such a manner, I should be none of his admirers. And much lesse do I, or I think, any good *Christian* admire him for his *Book* so full af all manner of Vnchristian affections, which surely he cannot pretend to be written *meerly for edification*, and for which I hope his Judgement is not soe perverted as to expect a reward from *God*, Who litle esteems Witt Without Charity, or rather Witt shewed for the destruction of *Charity*, and *Truth also*.

60. After this the *Doctour* out of the
P. 337. same *Book* mentioning the *Supernaturall Favours* which innumerable *Catholick* Writers both ancient and Modern, do testify to have been communicated by *Almighty God* to his servants after a constant exercise of *Internall Prayer*, and *Mortification*, the *Doctour*, I say, would have his Reader think that his deriding of these is a sufficient confutation. And I may more justly think that a sober *Reader* will Judge that the only mentioning of a proceeding so contrary to all rules of reasoning is a sufficient *Reply*.

61. What

61. What hath been hitherto ſayd is even too much touching the defence of a *Book* of *Prayer* publiſhed by *M. Creſſy*, in which the *Church* of *England* is ſo little concerned, and which was compiled for the uſe of good devout humble Soules, and not at all for perſons of the *Doctours* temper. Thoſe eminently learned and Pious *Fathers*, and particularly *R. F. Leander a S. Martino* who with great care peruſed the ſeverall Spirituall *Treatiſes* written by *R. F. Baker*, and gave their *Approbations* of them, were perſons in all regards for their profound univerſall Learning far exalted above the cenſures of *Malignant Pedants*: and the devout ſoules to whoſe practiſe they recomended thoſe pious *Inſtructions*, have reaped ſuch fruits from them, ſuch effectuall helps for their advancement in the *Divine Love* and *Spirituall Perfection*, that the *bouffoneries* of ſuch a *Doctour* will only produce this effect upon them, to give *God* daily thanks that they have eſcaped from a *Church* in which blaſphemous *Invectives* againſt *Gods Saints* and the *Science of Saints* are not only permitted, but applauded and rewarded.

62. None

62. None can juſtly Wonder that a ſoule ſo manifeſtly voyd of *Divine Love* ſhould want both light and taſt in ſuch things. *Da amantem & ſentit quod dicimus*, ſaith *S. Auguſtin.* But does the *Doctour* hope that becauſe he underſtands not and therefore proudly contemns *Misticall Theology* and the *Exerciſes* of an *Internall life*, the *Catholick Church* and *Governours* of it will abate their eſteem of that *Bleſſing*, Which manifeſtly proves that *Gods Holy Spirit* does not communicate his moſt ſublime and precious Gifts to *Sects* divided from the *Church*, of Which ſcarce any pretend to them, and thoſe that doe ſo, do evidently ſheW by their contempt of all *authority*, renunciation of all *Chriſtian Charity*, furious and reſtles attempts of neW *Reformations* and *Seditious Combinations* to the ruine of all *Peace*, that it is *a black Spirit*, Which Was *a Murderer from the beginning*, by Which they are agitated? Whereas thoſe humble, devout, and retired ſoules among *Catholicks*, ſtiled by the *Doctour*, *Fanaticks*, are ſo far from any intention of diſturbing *Peace*, and ſo entirely ſubmitted to LaWfull *Authority* (*the Spirit of Prophets being* ſo indiſ-

penſably

penſably *Subiect to the Prophets*) that they are in a continuall readines to renounce all *Reuelations*, *Apparitions*, *impulſes* and whatſoever extraordinary *Viſitations*, if they ſeem any Wayes to occaſion in them *Doubts* of the *Churches Faith*, or to prejudice *Obedience* to her *Ordonnances*.

63. The *Doctour* I am ſure, conſidering his ſuppoſed Univerſall reading, cannot be ignorant, that ſuch *Fanaticks* as theſe, though inviſible to the buſy World, were yet eſteemd *Chariots of Iſraël and the horſemen thereof*. That pious, Wiſe, and Potent *Chriſtian Emperours* have conſulted them in their greateſt affairs, and have acknowledged themſelves obliged to them for miraculous Victories over *Tyrants*, reſolving upon Warre by their encouragement, beginning them With their benediction, and conquering by the aſſiſtance of their Prayers: By their *Prayers*, and not their *Diſputations*, the *Church* has triumphed over *Hereſies*, and the World been freed from Plagues and Mortalities. At their Names *Devills* have trembled, and by their command, though abſent, thoſe proud Spirits have With a mixture of feare and rage quitted their habitation

in the

In the Bodies of unhappy men. Yet these the *Doctour* dares deride, and because they are patient, Will not perhaps repent, till it be too late, but will justify still his impious boldnes and petulancy.

64. It is truly a sad thing to consider With what disposition of mind persons qualifyed, as (it seems) the *Doctour* is, do apply themselves to the reading of *Books* of *Piety* Written by *Catholicks*. It is as daggers piercing their hearts When they find no advantage to expresse their malignity: If in a great volume full of most heavenly *Instructions* for the exercise of all vertues and dutyes to *God* and man, they can find but a line or two into Which they think they can make their Venemous teeth to enter, by that line or two they become edified, that is comfortable nourrishment to their minds, the Whole Book besides being nauseous to them; Would not *damned* soules in *Hell*, if *Spirituall Books* Were sent them, thus read and thus descant upon them?

65. Now Whether the *Doctour* (and some other of his freinds) has not shewed himself such a *Reader* of *Catholick Books* truly innocent, devout, and in

Which

Which the breathing of *Gods Spirit* may, as it were, be perceived, let any indifferent *Reader* of his *Book* be judge. How many of such *Books*, from *S. Gregory* to *S. Ignatius* his time, does the *Doctour* shew that he has read, how many *Lives* of *Saints*, how many Treatises of *Devotion*, and among them he will give me leave to name *Sancta Sophia*, and poor *Mother Iuliana*? And what account does he give to his *Readers* of the *Spirituall* Benefit reaped by him from his laborious reading? He it seems is not able out of them all to suggest any point of Instruction in *Christian Doctrin*, not one good affection to *God*, not the least encouragement to a vertuous holy life. All these things are vanished out of his memory, and evaporated out of his brain, having never affected his heart. What then does he yeild for his *Readers* edification? He teaches him in reading such *Books* to pronounce mimically and Scornfully what he finds there concerning *Miracles*, how wel soever attested, and concerning *Divine Favours* communicated by *God* to his Speciall *Servants*: and this being done, to call them *Fanaticks*, and so doeing to esteem such relations

lations ſufficiently confuted, and ſuch *Spirituall Books* ſufficiently diſparaged. He teaches him to ſnatch out of a great *Book* three or four paſſages lamely and imperfectly cited, to give what conſtruction to them he pleaſes, and whether he does not underſtand, or over-underſtand them, to pronounce them ſtill *Fanaticall*, and there is an end of thoſe Books: By the *Doctours* good will no *Proteſtant* hereafter muſt receiue the leaſt good from them, vnleſs pride, malice, and contempt of godlines be good things.

66. Now having named in the laſt place poor *Mother Iuliana*, a devout *Anchoret* about three hundred years ſince living in *Norwich*, I muſt needs Signify my wonder, what could move his Spleen and choler againſt her litle *Book*. It is true, her language to the ears of this age, ſeems exotick: But it is ſuch as was ſpoken in her time: therefore ſhe may be excuſed: Her expreſſions touching *Gods* favours to her are homely, but that ſurely is no ſin. For affections to *God* are ſett down with great ſimplicity indeed, but they are withall cordiall and fervent, and apt to imprint them

ſelves,

ſelves, in the heart of an unpreiudiced *Reader*. The ſenſe and taſt ſhe ſhews to have had of *Gods Speciall loue* to his ſervants, of the omnipotent efficacy of his *Grace*, and his impregnable defence and Watchfullnes over his *Elect*, to ſecure them finally from all dangers of *Tentations*, is indeed admirable. Yet the *Doctour* has no eyes to ſee any of theſe things. But through What glaſſes he looked When he ſpied out *blaſphemy* in her Writing, I am not able to ſay: *Blaſphemy*, Which never hitherto could be obſerved by ſo many learned and *Religious* perſons as have peruſed them. But it is no Wonder that *Spiders* ſhould ſuck and digeſt into *poyſon* the moſt Wholeſom nourishment.

67. What hath been hitherto ſaid of *Contemplative Prayer* is but even too much to ſuch an *Adverſary*, it being a Subiect too *Sacred* and *Divine* to be treated of in a *Polemicall Diſcourſe* againſt an Opponent of the *Doctours* temper: Who, I think, is the *firſt Proteſtant* Writer that ever made that an argument of *Controverſy* againſt the *Catholick Church*. The only *Excuſe* that I can deviſe for ſo unreaſonable a quarrel

begun by him, is his indulgence to a froWard paſſion conceived by him, Without any provocation, againſt *M. Creſy*, Who ſeverall years ſince published a *Book* on that Subiect, called *Sancta Sophia*: in Which *Book* notWithſtanding he challenges nothing to himſelf, but the Labour of making Collections and the Method of it. In that regard therefore it may be permitted him to commend the *Directions* for the Exerciſe of *Internall Spirituall Prayer*, and the *Practiſe* of *all Chriſtian Vertues* in *Perfection* contained in it. And this, in deſpight of the *Doctours* unmerited malice, he does With ſuch confidence, that he dares promiſe to himſelf that if any ſober; Well affected *Reader*, though a *Proteſtant*, and though at preſent one of the *Doctours* admirers, ſhall ſeriously and With an humble heart peruſe it, he Will either apply himſelf to the practiſe of the excellent *Inſtructions* contained in it, or beWayle his Want of *Spirituall courage* in not daring effectually to aſpire to ſo glorious an *Attempt*.

P. 244. 68. „ Wee muſt not here for„get tWo *Notable Saints*, Which as „ the *Doctour* confidently pretends

have

„ have given him ſufficient advantage „ ſo to denigrate their perſons, as by „ them to caſt an aſperſion on the „ *Church*. Theſe are a *Holy* Widow and a „ *Virgin*, *S. Brigit*, and *S. Catharine of* „ *Siena*. Both theſe had *Supernaturall* „ *Revelations*: therefore ſays the *Doc-* „ *tour*, they were *Fanaticks*. But more- „ over, their *Revelations* touching the „ *Conception of our Bleſſed Lady* do con- „ tradict one the other, and the *Reve-* „ *lations* of both are allowed, and of „ one confirmed by the *Church* in a „ *Councill*: and by conſequence the *Doc-* „ *tour* with aſſurance pronounces the „ *Church* to be a favourer not only of „ *Fanaticiſm*, but *Errour* alſo. To this „ purpoſe the *Doctour*.

69. Hereto I anſwer, 1. That all *Catholicks* acknowledge both theſe to have been *Saints*. 2. And that each of them hath been favoured with *Supernaturall Revelations* the *publick Office* of the *Church* teſtifyes. Thus much is confeſſed: but it is utterly denyed that the *Church* does ſo approve them, as to forbid any one to make iuſt exceptions againſt them: as wee ſee many *Writers* on both ſides have done: *She* judges

they

they may in generall be uſefull to ſtirr up devotion in *Readers* minds, but *ſhe* does not confirme them as infallible. For how could it be known to the Pope or *Councill* that any *Speciall Revelation* made, or pretended to be made to another, was from *God*, unles the perſon alſo teſtify them by Miracles? And it is obſervable that when examination is made of *Miracles* in order to the *Canonization* of any *Saint*, the teſtimony of women will not be received. Naturally imagination is ſtronger in them then judgement, and whatſoever is eſteemed by them to be pious, is eaſily concluded by them to be true. This I ſay upon ſuppoſition that ſuch *Revelations*, were not pretended by perſons intereſſed on both ſides of the Controverſy about the *Immaculate Conception*. And particularly touching *S. Catharine of Siena*, *Suarez* affirms *That not any who have written her life have made mention of this Revelation.* It will ſuffiſe therefore to ſet down here what two illuſtrious *Catholick Writers* have declared touching this Point. The former is *S. Antoninus* mentioned by the Doctour. *If you ſay*, ſaith he, *that ſome Saints, have had a Revelation of theſe things*

Suar. in 3. S Th q 27.

Anton. Summ. p. 1. tit. 8. c.

things, as S. Brigit: it is to be obſerved that other Saints who have wrought Miracles, as S. Catharin of Siena, have had a Revelation of the contrary. And ſince true Prophets doe ſometimes think that a thing proceeds from Divine *Revelation which they utter of themſelves, there is no inconvenience to ſay, that ſuch Revelations were not from God, but human dreames. An example hereof may be found in the Prophet Nathan ſpeaking to David propoſing to him his deſſign to build a Temple to God. For David though he answered him by a Spirit of Prophecy, the contrary hereof after wards appeared.* The other is *Cardinal Baronius*, Who treating of certain *Revelations* of *S. Brigit* and *S. Mathildis*, hath theſe Words: *I doe indeed honour and Venerate (as is due) thoſe two Saints: but touching the Revelations had by them, or rather aſcribed to them, I receive only thoſe which the Church receives, which we know cannot approve things ſo repugnant.* Baron. ad A. D. 604.

70. I am ſorry I cannot impute it to ſo harmles a *Principle* as *ignorance*, that the *Doctour* ſpeaking of two *Writers* who both of them *rejected theſe pretended Revelations of both theſe Saints as illuſions and fancies*, adds, What becoms P. 248.

then

then of the Popes and Councills Infallibility, who have approved both? By which Words an unwary *Reader* will not doubt but that an *Oecumenical Councill* had made a *Canon* with an *Anathema* against all those who should not acknowledge all the *Revelations* of *S. Brigit* to have been *Divine*, and the belief of them necessary to Salvation. Whenas all that was done by the *Councill* was, upon occasion of Invectives made against those *Revelations* by many *Catholicks*, to require *Ioannes a Turrecremata* to peruse and give his judgment of them, which being favourable, the *Councill*, saith he, approved them, that is, freely permitted them to be read, as contayning nothing contrary to *Faith* and *good Manners*. Notwithstanding which kind of approbation, we see liberty taken, and with leave enough from the *Church*, by many *Writers* to decry both the one and the other, and there is scarce a *Catholick* alive that thinks he has an obligation to believe either of them.

§. 4. *Visions &c. no grounds of believing Doctrines among Catholicks.*

71. THe *Doctour* thinks it advantageous to his cause against the *Catholick Church*, that it should be believed that *Visions*, *Revelations*, *&c.* are made by *Catholicks* „*grounds of believing Severall points of* „*Doctrin, as Purgatory, Transsubstantiation and Auricular Confession.* Indeed if he could prove that any such *Points* of *Doctrine* have been, or the Point of the *Conception of our B. Lady* should hereafter be declared *Articles* of *Faith* upon no surer grounds than *modern Miracles* or *Revelations*, it would have been the *Maister-piece* of all that he has, or ever shall write. But this he durst not say explicitely, though perhaps he is willing his *Readers* should understand that to have been his meaning: For then almost P. 135.

most all the *Councils* of *Gods Church* Would have confuted him, since they professe that *the only ground of their Faith is Divine Revelation made to the Church by Christ and his Apostles, and conveyed to posterity in Scripture and Tradition.*

72. Now this the *Doctour* being I am sure not able to contradict, is it to be esteemed a preiudice to *Catholick Faith* that *Almighty God* to confound *Hereticks* and establish the belief of *Catholicks*, should in severall succeeding ages afford particular *Revelations*, or enable his servants to Work *Miracles*: And that he has done so, We have such a *Cloud of Witnesses*, that credit must be denyed to *History* in generall; if none of such Witnesses must be admitted. As for the *Doctour*, the only expedient made use of by him to invalidate their testimony, is to produce it in a stile of *Raillery.*

73. As for the instituting *Festivalls*, for example of the *Conception of our Blessed Lady* &c. it cannot be denyed but it is a *Lawfull Church-institution*: and might at any time on any occasion be appointed: And if on some *Revelation*, supposed *Divine*, an occasion Was given

to the

to the *Pope* to ordain it, this can be no prejudice to it, being a Glorifying of *God* for the *Bleſſed Virgin*, the *Mother of our Lord*, her being either *preſerved*, (as ſome *Catholicks* ſay) or at leaſt *Cleanſed* (as others) from the common pollution of *Originall Sin* at her *Conception*, Without any determining Which of theſe two hapned to her, and ſo the *Feſtivall* is equally obſerved by *Catholicks* of either Opinion. The like may be ſaid of the *Feaſt of Corpus Chriſti*, of *S. Michael* the *Archangell* &c. by none of which the leaſt alteration Was made in the *Common Faith*.

74. But truly We have great obligation to the *Doctour*, though I believe he does not expect Wee ſhould thank him, for imputing to the *Church* the frantick *Preachings* and practiſes of *Madmen*, and at the ſame time telling us, that they were excommunicated and other Wayes puniſhed by *Popes*, *Princes* and *Biſhops*. Indeed it is a terrible *Argument* to prove it dangerous to live in a *Church*, becauſe there *Hereſies*, *falſe Revelations* and impure actions are condemned by it. If *Holy Inſtitutours* of *Religious Orders* could With their *Rules*

give also power and will to their Subjects not to transgress them, the World would be even too happy. But this exceeding a *Created power* to doe, it is even necessary that *Scandalls* should follow, such as were given by a *Sect of Mendicants*, the *Authours* of the horrible *Evangelium æternum*, the Followers of *Petrus Ioannis de Oliva*, the *Beguini*, *Fraticelli*, *Beguardi*, the *Illuminati*, or *Alumbrados* of *Spain*, and such other Monsters, raised up by the *Devill*, in a cursed imitation of the *Graces* and *Gifts* communicated by *God* to his devout and faithfull servants. But the *Dotour* who can (no doubt) commend *Luther* for opposing and dividing *Gods Church*, though *Luther* himself tells him that he did it by the *Devills* instigation, Scornfully derides and reviles any one who shall pretend to defend the *Church* by *Gods Inspiration* or Miracles. But if *Calvin* had not failed in his designed *Miracles*, by raising a man from the dead the quite contrary way, the *Dotour* perhaps would have been reconciled to *Miracles* and *Inspirations*.

75 Thus we see that nothing that *God* has done, or perhaps can do, for the bene-

benefit of his Church will pleaſe the *Doctour*. If *Catholicks* live abſtracted lives in the Exerciſe of pure *Spirituall Prayer*, or if *God* confers on any of them *Supernaturall Gifts*, all this muſt paſſe for meer *Enthuſiaſme*, though the perſons with perfect humility ſubmit all to *lawfull Authority*, and though the *Doctour* alledges nothing to diſprove any of theſe things.

76. But leaſt we may in the end hope that he will permitt and encourage us to keep to the *Externall Devotions* and *Publick Liturgy*. By no meanes: there muſt nothing be thought or done by the Children of the *Catholick Church*, but muſt be found fault with: *The Liturgy*, ſaith he, *is a tedious and Ceremonious way of externall Devotion as dull and as cold as the Earth it ſelf*. Herein (*quia de guſtibus non eſt diſputandum*) all that I conceive needfull to ſay, is that the *Doctour* ſeems to me not yet cordially reconciled to the *Ceremonies* and *Common Prayer Book* of his own lately adopted *Church*, which he knows to have been borrowed from the *Catholick Liturgy*, and for that reaſon hated by his freinds the *Presbyterians* and *Independents*,

dents, and by them esteemed *a tedious and ceremonious way of Externall Devotion, as dull and as cold as the Earth it self.*

§. 5. *Resisting Authority falsely imputed to Catholick Religion.*

77. WE have hitherto seen the Doctors charge of *Fanaticism* on the Catholick Church, and his *proofs* also, such as they are: But he concludes this his accusation With an *Epiphonema* truly of great importance, if rightly applied, Which is *The Fanaticism of Catholicks, in resisting Authority under a pretence of Religion.*

78. To make this good, he very „ ingenuously absolves the *Catholick* „ *Church* her self, and layes this fault „ only on the *Principles* and *Practises* of „ the *Jesuiticall party*, *a party*, saith he „ *most countenanced and encouraged by the* „ *Court of Rome.* And for proof of this „ he produces severall Books Written and

„ and actions done by them in the laſt age.

79. Hereto our *Answer* muſt be: that *Scandalls in Gods Church are unavoydable*, as our *Saviour* tells vs. But where will he find any Catholick who will be answerable for all the actions of the *Court of Rome*, or all the *Writings* of a ſingle party? The *Popes* are abſolute *Princes* as well as *Prelats*, and if ſome of them have been tainted with ambition and a deſire to invade the rights of other Princes (For what Courts have ever been entirely free?) Such can never want *Miniſters* zealous, diligent and inventive to juſtify all their pretentions and deſigns, whatever they are. Vice will never want Inſtruments and ſupporters, till the *Devill* himſelf be converted and become a good Chriſtian, and it will be long before this happen.

80. But it is well knowN that in this *Point*, *Princes*, and *States* are generally become more clear ſighted and more wiſe then formerly they have been, and by conſequence the *Court* of *Rome alſo*.

81. But to be more particular. If the

Doctour

Doctour Will think good to conſult the *Ieſuits*, I believe they will tell him, *That* if they find ſpeciall favour in the *Court* of *Rome*, it is not With regard to any ſuch *Books* or *Actions* imputed by him to their fore fathers and Which they are far from defending: *That* they have other *Merits* and endowments to recommend them to the *Popes* Favour. And particularly *that* this is not reckoned among their *Merits*, their equally free access and more then ordinary intereſt of favour in the *Court* of *France* (Where, the *Doctour* knows, ſuch Doctrins are far from being admitted) will more then ſufficiently teſtify. They Will further tell him that for as much as concerns the unſafe *Antimonarchicall Doctrins* contained in the foreſaid *Books* cited by him, it is almoſt a Whole Age ſince that they have been by their *Generall* forbidden under paine of *Excommunication* and other moſt greivous *Cenſures* to iuſtify them, either in Writing, preaching or diſputing: and more over (Which is very conſiderable) this Prohibition Was not only made before the condemnation of theſe *Books* in *France*, but alſo Was knoWn to the *Pope* and

and permitted by him. I am moreover confident that he cannot With any tolerable proofs make good his accusation of their being Wanting in their fidelity to *his Majesty*, or his *Glorious Father*, during the late rebellious Warr', Which Was raised and prosecuted by the *Doctours* best *quondam* freinds: And more over I may assure the *Doctour*, that if an *Oath* Were framed free from ambiguity, and Without odious phrases inserted in it (Wholly unnecessary to the substance of it) they Would not make any Scruple of ioyning With all their *Catholick Brethren* in taking it. But then What thinks the *Doctour* of these tWo *Propositions* to be sett in the scale against his? 1. *That it is absolutely unlawfull to Subiects by arms to propagate or defend Religion against their Lawfull Prince.* 2. *That* (I say not by the *Pope*; to this he and his brethren are as forWard as any, but) *by no Assembly Civill or Ecclesiasticall, Subiects can be authorized by arms to oppose their Prince, upon any pretence what soever.* Are he and his *quondam* party ready to declare these? Will *he* or they damne the execrable *Covenant*? Surely the *Kings* safety and the *publick Peace* are

far

far more concernd in theſe then in the former. This therefore would be a taſk in which *his Learning* and *Eloquence* would be worthily employed: And more over in caſe himſelf either by *Preaching* or *Writing* has declared the contrary to either of theſe, or engaged his ſoule in the *Covenant*, ſo great, ſo horrible a *Scandall* as that, certainly ought not only to be repented of, but a publick *revocation* of it to be made. And moreover my *Lords* the *Bishops* his *Superiours* deale but too mercifully in not requiring alſo a *Recantation* from him of what he has written deſtructive to the *Eccleſiaſticall Government* of that *Church*, in whoſe revenues they have now given him ſo great a ſhare. But I deſpair of being able to extort from the *Doctour* a free expreſſion of his mind touching theſe *two Points*, which involue a ſecret never to be diſcovered. At leaſt then he may with *Civilitie* be entreated to ſatisfy the World touching the ſenſe of the *two Oaths* of *Supremacy* and *Allegiance* which he has taken already, as appears by the *Preferments* he enioys: unles perhaps for the tendernes of his conſcience he has been diſpenſed

With

With taking them. I doubt not but that in the *Oath of Alleagiance* he cheer-fully renounced all *Authority* in the *Pope* or any forrain *Potentate* to abſolue Subiects from their *Allegiance*: but will he doe the ſame With regard to any *domeſtick Power*, *Aſſembly*, or *State* at home? This Were Worth the knoWing.

82. And next touching the *Oath* of *Supremacy*, the *Doctour* during the late execrable *Vſurpers* time publiſhing in his *Irenicum* the Iudgement touching *Church Gouernment* of the prime *Patriarch* of the *English Reformation*, ſtiled by him *that moſt worthy Prelat and glorious Martyr Archbiſhop Cranmer* (a *Martyr* indeed, if an impenitent *Traytor* may be called a *Martyr*:) and his judgment, declared in an anſWer to a *Petition* of the *Clergy* in the *Conuocation*, Was in brief, *That Princes and Gouernours may make* (Biſhops and) *Prieſts as well as Biſhops may: And that a Biſhop or a Prieſt made by them needeth no Conſecration by the Scripture.* Moreover the *Doctour* ſignifies that he had in his poſſeſſion an *Authentick Copy* of the ſame *Cranmers Anſwer* in reſolution of certain doubts propounded by the ſame *Clergy* touching Irenic. P. 392.

Doctrinall Points, as about the *Masses institution, nature, receiving &c.* But this *Secret* the *Doctour* envyed his *Readers*: Notwithstanding we may collect the sense of *Cranmers Answer* from the *Subscription* to both the *Resolutions*, the *Form* whereof is this, *T. Cantuariens. This is mine Opinion and Sentence at this present, which I do not temerariously define, but do remit the judgment thereof wholly to your Majesty.* So that it seems a finall *judgment* both touching *Government* and *Doctrin* is by the *Prime Bishop* referred to a *Child* of about nine years old: a great glory surely to the *English Clergy*, for the knowledg of which they are beholding to the *Doctour*, as the *Doctour* was to *Cranmer* for confirming the substance of his Book touching *Church Goverment*, very advantageous to my *Lords* the *Bishops*.

83. Now this being premised, and notice being taken that this Book, attributing all this power to the *Supreme Civill Governour*, was printed in *Cromwells* time: he cannot surely refuse to declare whether he intended in taking lately the *Oath* of *Supremacy* to acknowledg as much in the *King*, whose *Title* by *Law* is,

is, *Supreme Head and Governour of the Church of England*: and whether by the *Church of England* is to be underſtood only the *Prelaticall Church*, ſo as that all the *Doctours* other *Proteſtant Churches* are to be ſuppoſed exempt from his *Iuriſdiction*. For if they be not, it is expected that the *Doctour* ſhould declare that the *King* as *Head of the Church* may ordain *Biſhops* and *Prieſts* for his own *Church*: and *Presbyters* for the *Presbyterians*, *Miniſters* for the *Independents*, *Holders-forth* for *Anabaptiſts*; *Declarers* for *Quakers* and *Tub-preachers* for that ſort of *Fanaticks*. But this is not all: For the *Doctour*, if holding to his *Book*, ſeems obliged to aſſert a power in the *King* to appoint alſo *Articles* of *Belief*, a hundred Ways varying and contradicting one another, to fitt the fancies of each reſpective *Congregation*. But how would the *Doctour* adviſe him about *Fifth Monarchiſts*? Thus much at preſent upon this *Subiect*, by occaſion of the *Doctours* requiring an account from *Catholicks* touching their *Fidelity*, which account none were leſs fitt to require then the *Doctour*. *Cauſa patet*.

84. But after all, did it become a

Doctour

Doctour of such reputation (though having a design to doe all the mischeif he could to *Catholicks*, Who never provoked him) to call into his ayd two such Authours as the *Answerer to the Apology for*
P. 346. *Catholicks*, and the *Answerer to Philanax*? For touching the *former*, he cannot but know that his barbarous *Answer* has mett with a *Reply* already from an *Honourable* pen. And for the *other*, Where was the *Doctours* modesty When he stiled him: a *worthy Authour* for belying most horribly *a party among Catholicks, as if they had had an influence* (and had joyned With the Doctours friends) *in the most barbarous effects of Fanaticism here in the murther of a most excellent Prince*? Does he not know how oft, and particularly how upon the complaint of the late *Queen-Mother* of most precious memory, he has been summoned to make good that his forged calumny; but all in vain? Is that Wretched Serpent to be stiled *a worthy-Authour*, Who if he had not been warmed and thawed by *English* preferments, had never been able to hiss in his own countrey, and much less to disgorge his poyson to the disturbance of our *Island*? Is any credit

credit to be given to him Who would haue that to be believed in *England* which all *France* knoWs to be falſe, viz. That his *Father* Was a loyall ſubiect to his *King*, that is, that he Was an Apoſtat from *Huguenotterie*, Where *Confeſſion of Faith* obliges them to be *Traytours* and *Rebels whenſoever the Honour of God* (that is, the Defence of their execrable Religion) *is concerned*?

85. If the *Doctour* had had the patience to delay a While the publiſhing his Book, he might both haue coWntenanced and ſtrengthned his cauſe very conſiderably by imploring the ſuccours of another of the ſame *French Huguenot* brood of the loyall family of the Du Moulins. One by Profeſſion of late (God Help us) à Phyſician, but heretofore (as is ſaid) for his ἐπινίκιον preſented to CromWell, in Which he celebrated his victories, created by him a publick Reader of Hiſtory in the *Vniverſity*, then he became a *Controvertiſt*, and Teacher of Diuinity: the Diuinity doubtles then in faſhion, and pernicious to laWfull Soverains. It ſeems the poor Snake, not thriving by his Drugs (for he finds very feW of the *English Holy Tribes* Weary

of

of living long) betakes himself to his former *Trade* of railing at *Papists*, a *Trade* at all times, but now especially, which brings in as certain a Revenue, as if he had sett up an *Alehouse*. This doughty *Controvertist* to putt the World in mind of his first *Trade* of *Surgery*, has giuen *Catholick Religion* as he alone thinks, a deadly Wound in cutting the very *Iugulum causæ*. If his Book had come abroad time enough the *Doctour* could not haue refused to make use of it, being one of the seauenty *Patrons* to whom he has Written most pittifully begging *Epistles*, addressed to all degrees, sects and Professions, except *Bishops*. And in requitall he cannot but Warrant him now a sufficient *Minister*, in case he can get *Ordination* from a *Iustice of Peace*, or some other qualified *Ciuil Magistrate*. *Poor England!* art thou so unprovided of factious spirits, that *French Calvinists* must be calld in, and hired to plant among us the poysonnous roots of malicious *Huguenotterie?*

p 349. 86 But to return to the *Doctour* Himself. I am far from being of his opinion, *That the most dangerous Sect among us is of those who under pretence of setting up the*

Kingdom

Kingdom of Christ, think it lawfull to overturn the Kingdoms of the world. Such were *Venner and his company, who (saith he) acted to the height of Fanaticism among our Sectaries.* Thus far indeed I agree with him, That these *Frantick Fifth Monarchists* do more professedly teach *Rebellion* then any other Sect: but I should renounce common Reason, if I should affirm that such a handfull of mad-men, as *Venner* and his crew, are a *Sect more dangerous* to the Kingdom then those numerous Armies of *sober Fanaticks (Presbyterians, Independents, Anabaptists*, &c.) who all conspired to the raising and prosecuting the late Rebellion. Yet all these will say as much for themselves as the Doctour has here done, viz. *We condemn any opposition to Government under any pretence whatsoever:* P. 350. For it was in Obedience to a *Government* such as it was, that the Rebellion was upheld; a Government divided from the Kings, and usurped on purpose to destroy him. To conclude this point, as zeale for the *Kings* safety and the *Publick* Peace is commendable in all *English Subjects* and in such Strangers also whom *English Preferments* have made his *Subiects*, yet certainly

certainly in the *Doctour* and his *worthy Huguenot Authour* it seems a preposterous and suspicious zeale, which has been shewn only against a Party, of which not one can be accused of want of fidelity to his Maiesty, whilst they speak not a word, nor so much as intimate any apprehension of danger from *those* who unanimously conspired to his Destruction, and who, for any thing to the contrary appears, cannot yet find one word in the *Scripture* (or the *Lawes* of the *Kingdom*) which condemns their former *Rebellion*. But enough, if not too much, of this argument, which the Doctour would needs discourse upon.

§. 6. *Fanaticism returned upon the Doctour and his whole Religion.*

87. THe *Doctour* now for the recreation of his *Readers* having represented *Catholicks*, not only such as now liue, but many in glory with *God* in heaven, *travestis* in a disguise of *Ffanaticks* acting a *Ffarce* or *Enterlude*

Enterlude compoſed by him, the glory of which invention he may lawfully challenge to himſelf alone; for I do not find that any pattern has been giuen him by any other Adverſaries of *Gods Church*: He cannot iuſtly take it ill, if in ſome degree of requitall we endeauour to ſhew not only himſelf, but the whole *Church*, I mean all the *Churches* of *Proteſtants*, as they are *Principled* by him in his *Book*, to be really, without any vizard or diſguiſe *very Fanaticks*.

88. In purſuing this ſubiect, we cannot hinder the *Doctour* from challenging ſome, by him eſteemed great, advantages, in which he much glories, and for which he giues *God* humble thanks. For 1. We can find no *Religious Orders* among them, upon the *Inſtitutours* and *Subiects* of which we might faſten this *Title*, and whom we might *Stigmatize* with this brand. An attempt indeed has once been made of beginning ſuch an *Order* of young men and women liuing promiſcuously together; But by reaſon of two defects it preſently expired; For neither would they be perſuaded to *vow continency* (in ſuch circumſtances truly vnreaſonable:)

Neither could a *Superiour*, *he* or *ſhe* be found to whom they could be obliged in conſcience to profess *Obedience*; and no Wonder, ſince, it ſeems, their own *Church* cannot exact it from them. 2. We cannot heare of ſo much as one ſingle perſon Whom we might call a *Fanatick* for leauing the fleſh and the World to the end *he*, or *ſhe* might entirely conſecrate themſelues to *God* in *Solitude* and *Exerciſes* of *Spirituall Prayer* and *Mortification*. 3. In caſe God ſhould call any one to ſuch a ſtate of life, there is an vtter Want among them of *Inſtructours* and *Inſtructions* proper for it, vnles *The crumms of comfort*, *The Practiſe of Piety*, truly for the Subſtance good innocent Books, With ſtore of pious affections; or elſe one, a more late one, yet better then thoſe called, *The whole duty of man* could ſerue their turns. But theſe hauing neuer been intended for ſuch an vſe, it cannot reaſonably be expected from them. 4. They all of them (except the *Quakers* and *Fifth Monarchiſts*, With few beſides) diſclaiming all *Gratuite Graces*, *Viſions*, *Illuminations*, *Inſpirations*, *Paſſiue Vnions*, &c. If vpon this account we ſhould call any

of them beſides theſe, *Fanaticks*, they would, and very iuſtly, call us impudent Slanderers. 5. Not one *Miracle* hauing been pretended to ſince the firſt *Reformation* not ſo much as the curing *a Tertian Ague* to teſtify that *Reformation* Was pleaſing to *God*, We cannot reaſonably accuſe them of forging any *Miracles*. 6. The *Doctour* might haue done Well, even in revenge againſt his enemy M: *Creſſy* and his *Church Hiſtory*, or as he ſcornfully ſtiles it *Great Legend*, to have given to the World at leaſt a pretty little *Legend* of his *Reformed Saints*. But alas, his *Records* Will not furniſh him With matter of that argument to fill a *nutshell*. So that he has deprived us of the means of requiting him With finding *Fanaticks* among his *Rubricated Saints*. Yet if he Will conſult more *Ancient* and ſome even *Primitive Records*, as *S. Ireneus*, *Tertullian*, and after them *S. Epiphanius*, *S. Auguſtin*, and *Philaſtrius*, together With other *Modern writers*, as *Alphonſus a Caſtro*, *Prateolus*, &c. Who have compiled Books expreſsly touching the *Lives* and *Doctrins* of many of his *Predeceſſours*, it Will goe hard if he be not able

to discover some among them whom he may call *Saints* (as well as *Cranmer*) and We in requitall, *Fanaticks*. But he is too Wise to loose his advantage.

89. And all these manifold advantages Wee yield up to him, to our shame, and to the *Doctours* great contentment, and to the glory of his *Protestant Churches*. Yet all this Will not discourage vs from endeavouring at least, to iustify that the *Doctour* and his *Churches* are *meer Fanaticks*. This We confidently pronounce, and to make this good We Will not, as he has done, exemplify in the Writings or *actions* of a few persons culld out, With an intention to baffle, affront and reuile them, but We Will demonstrates vpon his own grounds and *Principles*, that the very nature and *Essence* of his *Churches* and *Religion*, is *pure putid Fanaticism*.

90. Now a demonstrable proof of this the *Doctour* himself affords vs in the 13. and 15. *Principles* at the end of his *Book*. His Words are these: *Such a particular way of Reuelation being made choice of by God (for the means of making known his Will in order to the happines of Mankind) as Writing, we may iustly*

13. Principle,

iuſtly ſay, that it is repugnant to the nature of the Deſign, and the Wiſdom and Goodnes of God to giue infallible aſſurance to perſons in Writing his Will for the benefit of Mankind, if thoſe Writings may not be vnderſtood by all Perſons who ſincerely endeauour to know the meaning of them in all ſuch things as are neceſſary for their Saluation. And conſequently, *there can be no neceſſity ſuppoſed of any infallible Society of men, either to atteſt or explain thoſe Writings among Chriſtians.* 15 Principle.

91. What is this now but *Fanaticiſm* in the heighth of the *Notion* ſignified by the Word, to make euery *Chriſtian Soberly enquiring* into Scripture to be his own *Teacher* in *all neceſſary Points of Faith* (and it is no matter what becoms of *vnneceſſary Points*) and to be a competent *Iudge* of the true ſence of *Scripture* in them: all this without any regard to all *Externall Authority infallible*, or *fallible* either; for an *infallible* one being vnneceſſary, what neceſſity can there be of a *fallible Authority*, which none is or can be bound to *Believe*? If it be *Fanaticiſm* to attend to and believe certain pretended *Illuminations*, *Inſpirations* and *Reuelations* concerning particular

cular matters, perhaps of no great importance, with a refusall to submitt them to any *Externall Authority*: What is it to ground his whole *Religion* vpon his own fancy, enquiring into the true sense of *Diuine Reuelation*?

92. But perhaps the *Doctour* thinks *himself* and his *Churches* secure notwithstanding any thing here said, & because neither himself, nor they, pretend to any *New Reuelations*, *Illuminations*, or *Inspirations* in this matter. Notwithstanding he will not find an euasion by this. For besides that, I am sure, *Presbyterians* at least, if not the other *Sects*, and likewise the *Huguenots* of *France* in their *Confession* of *Faith*, haue alwayes professed that they haue not only the true sense of *Scripture* by *Inspiration* of the *Holy Ghost*, but that thereby they are enabled to distinguish *true Scripture* from *Apocriphall Writings*: I will take the boldnes to tell him, That he himself does the same, and if he denyes it, it is because he is ignorant of what passes in his own mind.

93. To shew this, I will here propose a few *Questions* to him, and he not being present to doe it himself, I will

suppose

ſuppoſe he gives me leaue to make Anſwers to them, ſuch as J conceiue he will not diſavow. The. 1. Queſtion: *Does he after a ſober Enquiry vnderſtand and aſſent to the true ſenſe of Scripture in all neceſſary Ponits?* Anſwer. Yes. I. Que. Anſvv.

2. Queſtion. *Is his Aſſent to ſuch Points an Act of meer naturall Reaſon or is it a Diuine Faith?* Anſwer. *A Diuine Faith* ſurely as he hopes, and is fully perſwaded: For he would be ſorry if he beliued not better then Devills. II. Qu. Anſvv.

3. Queſtion. *Is a Diuine Faith a Supernaturall Gift of Gods Holy Spirit.* Anſw. Yes: the Scripture ſaying ſo expresly. III Qu. Anſvv.

4. Queſt. *Is this Gift of God communicated to his ſeruants any other way, then by Illumination, Inſpiration, or the like Diuine operation Equiualent?* Anſw. J muſt anſwer in the Doctours place, till he better informs me, that no other way is known. Jn the laſt place. IV. Qu. Anſvv.

5 Q. *Does he think himſelf obliged to acknowledge that he receiues this Faith from, or to Submitt this his perſwaſion of a Diuine operation in him to the Teaching of any Church?* Anſw. He will not (though Jthank God Jdoe) acknowledge any Church, fallible or infallible, which V. Qu. Anſvv.

can

can iuſtly require thus much from him. Now therefore *a primo ad vltimum*, does the Doctour want any neceſſary qualification to make him paſſe for a perfect *Fanatick* and *Enthuſiaſt*, a Fanatick by duty impoſed on him from the Eſſence of his Religion, and moreouer a Teacher of *Fanaticiſm*? If I could abſolue him from this, I would very willingly: but ſincerely I cannot, ſince he himſelf has giuen me a diſtinct notion of Fanaticiſm, by which he, and his party, *vnderſtands an Enthuſiaſtick way of Religion, or reſiſting Authority* (Civill or Eccleſiaſti call) *vnder a pretence of Religion*: by which Notion, in it ſelf true and proper, he is to be iudged without Appeale.

94. Now though the Doctour takes vpon him, and is generally conceiued by others to be a *Champion of the Church of England*, yet perhaps it would be raſhnes in me from his warrant alone to affirme that the Church of England (that Church, I mean which is eſtabliſhed by publick Authority) does now at laſt ground her Faith on ſuch a Fanatick Principle, as the Doctour in her name has layd: For then it might indeed

indeed be truly ſayd, that the New Faith of the Church of England, is the very Faith of New England. The Doctour, how learned ſoeuer otherwiſe, he is but a Neophit in this Church: and therefore all he ſays not to be ſwallowed preſently without examining: if he wrong the Church of England, I am vnwilling to wrong her with him.

95. And one particular thing which I have obſerved from his Book, makes me ſuſpect that my Lords the Biſhops will not avow this Principle impoſed by him on them, which is, that his Book wants an *Imprimatur*. Now if an Approbation was either not demanded by him, or being demanded was refuſed him: it ſeems ſtrange that againſt order and Publick command it ſhould be permitted to be ſo diſperſed without any Controll. But the truth is, there is a great Miſtery of late in that *Formality* of *Approbations*: for ſome Books want an *Imprimatur* for the Reader, which was not wanting to the Printer. Perhaps the Doctours virulence againſt poore Catholicks was ſo highly approved by the grave *Cenſor Librorum*, that rather then it ſhould be hindred from

doing mischief to them, he was content the *Principles* also should passe: Which utterly destroy the foundations of his own Church. This may seeme more probable, because in like manner a Licence is given to the Printer for a Book of Sermons, in one of which, composed entirely of Lying Invectives against Catholicks, and by a most horrible calumny imputing the Pouder Treason to the Preaching of Catholick Religion, there is this passage becoming a Preacher of the Gospell; *I wish that the Lawes against these Foxes (the Papists) might be put in execution, as they were anciently against* Wolues. Nothing but an vtter extermination of Catholicks, it seems, will content the charitable Preacher, who seems to intimate also, that in his Judgment it is fitt a price should be sett on every Catholicks head as formerly on Wolues, to be payed to his murderer. Such a Sermon as this the Printer is licenced to print; but he who gave it, being ashamed that his Approbation of so barbarous a piece should appeare to the World, has given order that his Licence should be concealed.

96. What judgment therefore in this regard,

regard, to make of the Doctours Book, truly I cannot determine. Only this I may say, That if Prelaticall Protestants do allow him for their Champion, and approve the Grounds of his Religion, it is one of the most Signall Victories that in any Age has been gained by a single Doctour over a Whole Church, the Governours whereof will be forced to acknowledge that they have no Authority to teach truth, or condemn Errours; that all the people (formerly under them) are becom *Prophets*, and that all their Articles, Constitutions, and Ordonances have been compresed and enioyned by an usurped Authority, of which they are not willing to be despoyled, and perhaps, after the example of a late Scottish Bishop, to do Pennance for their fault of being Bishops. But certainly my Lords the Bishops will hardly, with all the Doctours eloquence, be perswaded to this compliance with him: Regard both to the Kings and Kingdoms safety, and their own Character will not permit them to yeeld to an Anarchy first in the Church, and presently after in the Kingdom.

97. Notwithstanding it cannot be denyed

nyed but the Doctour may expect more then ordinary indulgence from them, since during their late calamities, he did not joyn in the clamour for destroying them. He was no *Root and branch enemy*, but on the contrary generously undertook their defence, and with great boldness told his then *Maisters*, that though Episcopall goverment and *Ordinations*, as likewise *Deans* and *Chapters* (which anciently were the Bishops Counsell) were not necessary, nor perhaps convenient, as matters then stood, yet neither was their utter destruction: they might, if the State pleased, be retained without sin, upon condition that for their Maintenance the ravenous beasts then in power would be content to vomit up three or four hundred thousand pounds of yearly rents. But my best course is to leave the Doctour to plead his own cause, much better then I can doe; And I assure him I would not have touched this String, nor calld to mind these things passed, were it not that hitherto he has made no retractation of any thing written by him, and also if his Principles newly published should prevayle in mens minds, they would be more

Irenic.

more destructive to both Kingly and Church goverment then all the Writings of Presbyters and Independents &c.

98. But perhaps after all, the said Principles, though pernicious to Superiours, may at least produce Vnity and peace among the people. For a man would think if every sober enquirer (and who thinks not himself such a none) may be allowed to chuse a sence of Scripture for himself, what can he desire more? Every one then surely will be quiett and contented. But I must tell him, *Quid verbo audio, cum facta videam.* If indeed men could be content to enioy their Faith to themselves, and not think themselves obliged to propagate it; if they could with patience see their Doctrins confuted, their actions derided, and their designs opposed, peace perhaps might be hoped for *ad Græcas Calendas.*

99. Yet I confess that (according to the Welsh Proverb, *The Gospell and a Stone will drive away a dogg*) the Doctours Principles and a severe Civill government ioynd together, that is, a charitable indulgence to tender consciences,

sciences, with a watchfull care to prevent quarrells and eager disputes about Religion, may produce that peace, which has hitherto never been seen in England since the Reformation, and mens minds, being enured to tast the pleasure of such a peace, may probably in a short time becom as zealous against quarrelling, as they are now for it.

100. But there is another sort of Peace and Vnity more fitt to be the argument of Writings composed by Eccleſiasticall persons, that is, Vnity of Faith and Doctrin. And this Vnity was intended certainly by Christ, when he left his Church established under Spirituall governours, to continue in an orderly Succession till the worlds end: and was Signifyed by S. Paul, saying, *There is one Body and one Spirit: one Lord, one Faith, and one Baptism &c.* Who also declares that this one *Body* and one *Faith* is preserved by *Apostles* and other Governours instituted by Christ in his Church, *To the end that Gods people may not be tossed to and fro, and carried about with every wind of Doctrin &c.* This Unity also is proposed and professed by us in the Creed, *I believe one holy Catholick*

Eph. iv 4. 5. verſ. 5

lick and Apoſtolick Church. Now this Vnity the Doctour, ſeeing utterly chaced out of his Churches principled by him, earneſtly endeavours to prove it a ſtranger to the Catholick Church alſo: and would ſeem to intimate that if it be poſſible to be attained, it muſt be by his *Principles.* And the truth is, if men might enioy their conſciences, and would be induced to abſtain from quarrelling, perſecuting and hating one another; Truth in the end would probably prevaile, were there not one hindrance more, I feare, inſuperable, which is, that Truth, or true Religion has no other paſſions and Carnall affections to combat withall, beſides quarrelſomnes. It requires a bending, and even breaking of the Will to the Obedience of Lawfull Superiours: it requires yet further *a captivating even of the Vnderſtanding to the Obedience of Faith taught* them by the ſame Superiours: It requires alſo a free diſcovery of the moſt ſecret and moſt difficult to be acknowledged crimes, in order to painfull Satisfactions to be undertaken for their expiation, and for obtaining Abſolution and pardon of them: It requires from many a totall renouncing

of

of all carnall Lusts, and all Externall remedies of quenching them. These and many other severe exactions are required by true Religion, and only by it: and therefore no Wonder if Sects dispensing in these things, prevaile so much against it: Yet Gods grace is omnipotent, and can work greater and more difficult effects in the hearts of his servants, when he is pleased to exert it.

101. It is truly an Attempt Worthy so heroicall a Champion to pretend to bring proofs, *from which*, saith he, *it appears that the Church of Rome can have no advantage in point of Vnity above his Protestant Churches*, Which is in effect to demonstrate that one Article of our Faith ceases to be true.

102. Let this be examined: and first let us enquire what helps for Unity (I mean Unity of Faith and Doctrin) Protestants have, and then compare them with those of Catholicks. First, for the Doctour himself, who as yet, must pass for the common Advocate of Protestants, till he be disavowed, surely he will not pretend to contribute the least advantage to such Unity, unles he hopes to perswade any one, *That a licence gi-*

ven to every Christian to chuse his own Faith out of Scripture be a probable way to make all agree in the same Faith: Which Licence he gives, and justifying it, is the principall Design of all his Principles. Is not this all one as to say, *Let every man in England think and doe what he pleases, and by this means all will agree to be Good Obedient Subiects to the King?* Yet the Scripture argues the contrary, saying, That *because there was no King in Israel, every one went severall ways, doing what was good in his own eyes.* So that by the Doctours way of proceeding, one would almost believe that his meaning was, that our Saviour had no intention that his *Church* should be *one*, and consequently that Generall Councills, which took great paines to procure Vnity, trangressed therein our Saviours order.

103. But all Protestants are not of the Doctours mind: for though they generally make Scripture, not only the Rule, but judge also of Faith When controverted: Yet they do not so neglect Vnity, but that they profess a Willingnes to submit their judgments for the sence of Scripture to a Lawfull generall Coun-

cill. This the Doctour cannot doe, now that he has sett forth his Principles, unless he will confess the foundation of his Protestant Religion to be unsound. He might well enough have done it before, whilst he was a Defender of *Archbishop Lawd*: but now it appears that the Archbishops Principles and his are not the same, nor probably ever were, and I doe assure my self that if the Archbishop were alive, none could be more ready to condemn them.

104. Other Protestants therefore refuse not submission to Councells: as may appear by their confident demanding them. For *Gesner* speaking in their name thus writes. *We with the loudest voice we can, cry out again and again, and with all our power we humbly and earnestly beg of Christian Kings and Emperours that a free, Christian and Lawfull Councill may be convoked, in which the Scripture may be permitted to be the Judge of Controversies.* And our Countreyman *Sutcliff* confidently cryes out that *Catholicks are afraid of Councills.* Yet all the World sees that if a Lawfull Generall Councill were called, according to the order of all past lawfull Councills, even those received

Gesner in Re Bellar. Def.

ceived by Protestants, they must necessarily be condemned.

105. This some others more Wise then these loud Sollicitours for Councills saw; and therefore When a Councill was ready to be called, they, providing for themselves, Would not permit any Point to be decided by Catholick Bishops alone, but euery Minister, yea Lay-men, must have votes in them: and a plurality of Suffrages Was not to prevayle, but an equall number on both sides must dispute, and Lay Judges decide: that is, declared *Hereticks* must enioy greater Priviledges then Catholicks, and instead of a Councill there must be an Assembly of Wild beasts consulting to establish Unity in Gods Church, Which, it seems, Was only to be procured by confusion, and not by Order. Therefore a certain Lutheran said Well of Calvinists calling for a LaWfull Councill, that they did imitate a Well knoWn Buffon calld *Marcolphus*, Who Was Wont to say, *That after all his search he could never find a fitt tree upon which he could willingly be content to be hanged*: Such a tree Would a Legitimate Councill prove to the Doctours Principled Protestants. Schlusselb.

106. Yet there is one expedient for producing Unity, which the Doctour may doe well to advise upon: for if it take, it will certainly have that effect: even the Quakers themselves and Fifth Monarchists will not refuse to be of the Doctours Church, if they be not already. Nay, which is more, the Catholicks will come in too. This is no invention of mine, but was many years since suggested by one of the Doctours Protestants, *Robert Robertson an English Anabaptist of Amsterdam.* This surely well meaning man perceiving how litle success Scripture alone had to vnite *Sects*, agreeing only in opposing *Popery*, in the year sixteen hundred and two printed a Book in *Holland*, in which he proposed to them all this means of *Vnity* viz. That they should all ioyn in a common *Petition* to the States to give them leave to assemble themselves in some Town or field, and there each *Sect* severally to pray to God, one after another, that he would shew some evident *Miracle* for decision of their *Controversies*, and declaring which among them had the Truth, (which he supposed vndoubtedly was not among *Catholicks*) And to the end the *Devill* might not enter in,

in, and deceive them with a *falſe Miracle*, the man told them he had thought of one allowed by Scripture, and which he was ſure the *Devill* could not work, namely, to make the *Sun* ſtand ſtill for a certain conſiderable time: not doubting but that *God* of his great *Goodnes* would not refuſe to condeſcend to the Petition of ſuch devout ſervants of his in a matter ſo iuſt and neceſſary.

107. I ſuppoſe the Doctour will not deny this deſign (if ſucceſfull) to be a moſt powerfull and unfaileable *Mean* of producing *Vnity*, which his Principles have utterly deſtroyed, and rendred impoſſible, if not unlawfull. And let him with all his wit and invention deviſe any other more probable, ſince the Catholick Churches Authority is reiected by him and them.

108. Notwithſtanding all this, the Doctour, according to his cuſtom and nature, is confident, that he has demonſtrated, *that the Church of Rome can have no advantage in Point of Vnity above his medley Church.* Now to the end any impartiall Reader may be a competent Judge between us, I will briefly ſet down the *Inſtruments* and *Means* of *Vnity*

nity left by *our Lord* to his *Church*, to end the Truth of this *Article* of our *Faith*, *I believe one Catholick Church*, may remain to the Worlds end unalterable. 1. *Catholicks* do ground their *Faith* on Gods revealed Will in *Scripture* interpreted by *Tradition*. 2. They believe that *God* according to his *Promise*, *will lead* and preserve his *Church in all necessary Truth*, or in the true sense of *Scripture*. 3. That for this purpose, he foreseeing that *Heresies* and *Schisms* grounded on a false sense of *Scripture*, would in after times come, has established in his *Church* an unfaileable succession of *Teachers* of his *Truth*, with whom he will continue till the Worlds end. 4. It is his Will and Command that all Christians should *obey these Teachers*, *who are to give an account of their soules*. 5. These *Teachers* constitute the *Churches Hierarchy*. 6. The *Universall Church* is represented by these *Teachers* assembled in a Lawfull *Generall Councill*. 7. Such a *Councill* therefore is the *Supreme Tribunall* of the *Church*, from whose *Decisions* there must be no *Appeale*. 8. But because the difficulties of making such *Assemblies* are extreamly great, therefore it is necessary

neceſſary there ſhould be a *ſtanding Authority* with power to prevent *Hereſies* and *Schiſms* in the intervalls of *Councills*, ariſing and diſturbing the *Church*. 9. This ordinary *Authority* is eſtabliſhed in the *Supreme Paſtour*, the *Biſhop* of *Rome*. 10. His *Juriſdiction* therefore as to ſuch an end, extends it ſelf to the whole *Church*, and is exerciſed in taking care that the *Ordinances* of *Generall Councills* be not by any transgreſſed: and alſo in caſe any *Hereſies* ariſe, or that any *Controverſies* in *Cauſis Majoribus* can not be otherwiſe ended, either to determine the *Points* of *Catholick Truth* oppoſed, or at leaſt to impoſe *Silence* upon diſputants and Litigants, till he can aſſemble a *Councill* to declare un-appealably the Truth, and to do iuſtice upon the guilty parties. Thus the *Catholick Church* is furniſhed againſt Schiſms, and none of theſe *Defenſive arms* will the *Doctour* allow to any of his *Proteſtant Churches*, and yet he confidently avows that Catholicks have no advantage.

109. But let us conſider what argumẽts an over-weening wirt can alledge to prove ſo ſtrange an affection; for he might as well have ſaid, *That Goverment*,

ment, and such Government as obliges the conscience, has not so much force to preserve men in Vnity, as Anarchy has.

110. As touching his Proofs, which take up above an hundred pages, our answer to them must be, that we may yield him in a manner all the *Premises* of his faulty Sillogisms, and must deny the *Consequence* of the *Conclusions* he would draw from them. He tells us many *Tragicall Stories* of miscarriages of *Popes*, how they revolted from the *Empire*, and upon such revolting layd the foundation of greatnes to their *See*: How afterward challenging to themselves a *Supreme Temporall Dominion* over the whole world, they quarrelled with *Emperours* and other *Christian Princes*, from whence followed rebellions, massacres, and a whole *Iliad* of all sorts of mischiefs. Well: this being granted, what follows? Therefore says he, *Papall authority* in *Gods Church* is no good mean to produce peace and order (not consequently Kingly authority in the common Wealth, since notwithstanding it many *Kings* have exercised *Tyranny*, and could not always prevent rebellions.) But *S. Peter* and *S. Paul* never

never thought of such an argument, when the most abominable Monster that ever lived governed the *Roman* World. It was to *Nero* that they commanded *Christians to be subiect, to pay taxes, to yeeld honour &c.* and this not only out of *feare* of his power, but also *for conscience sake.* It was such an argument as this (as the Doctour has reason to remember) that was made use of to the destruction of the best *King* that ever governed this *Island.* Be it therefore granted, that after a thousand years of excellent order produced in the *Christian* World by the government of *Popes*, some of their *Successours* for about an age or two caused intolerable disorders in the *Church* and *Empire*: What follows? Therefore a *Supreme Authority* in *Gods Church* is of no good use at all: Nay more, all manner of Authority is useles; for if any authority, then *Subordination*: and if Subordination, then of necessity a *Supreme.*

III. From hence the *Doctour* descends „to a Way of arguing yet less reasonable „then this: for he tells his *Reader* of I „know not how many *Schisms*, yet all „of them after the *Church* was above

„ twelve hundred years old (for before
„ there were ſcarce any:) and of yet
„ later diſorders ſince *S. Bernards* time,
„ by reaſon of quarrels between *Biſhops*
„ and *Monaſtick orders* about *Exemptions*
„ and *Priviledges*: likewiſe between
„ *Regulars* and *Seculars* the other day
„ in *England*, and much more ſuch ſtuff
„ which *Popes* either would not, or ra-
„ ther could not compoſe, for feare of
„ greater diſorders by endangering
„ Schiſms yet more pernicious to the
„ Church then the former. And what
„ would he conclude from hence? The
„ very ſame as before: for his argument
„ in brief is this: Subiects are oft times
„ rebellious to their Superiours: there-
„ fore it were better there were no Su-
„ periours at all. But might he not as
„ rationally argue, that *God* is *Go-ver-*
„ *nour* of the world: yet notwithſtan-
„ ding this the far greateſt part of the
„ world, not in one or two, but in all
„ ages, from the beginning hath been
rebellious to him, therefore his *Go-vern-*
„ *ment* is of ſmall benefitt?

112. As touching certain (truly ſcandalous) quarrells between *Biſhops* and ſome *Regulars* concerning *Epiſcopacy* and

and the *Churches Government*, the *Doctour* ought to have taken notice that never any *Regular* pretended *Episcopacy* to be *Antichristian*, as the *Doctours* freinds, the *Presbyterians*, *Independents*, and other later *Sects* have done; Neither have they declared a *Government by Bishops* to be in it self indifferent, or that *Ordination* and *Consecration* of *Bishops* and *Priests* is a meere *Ceremony*, and conferred as well and Legally by *Lay Magistrates* as by *Ecclesiasticks*, as the Doctour himself has done: The Whole controversy consisting among *Catholicks* about restraining some part of *Episcopall Jurisdiction*, and maintaining *Priviledges* granted by some *Popes* to certain *Regulars*. A vast difference therefore there is betWeen *Catholicks* and *Protestants* in *Disputes touching Church Government*: and utterly irremediable on the *Protestants* side, Whereas Wee see it ended, or at least silenced, among *Catholicks*.

113. „ But differences of this Nature „ are not considerable compared to those „ obiected by the Doctour in the last „ place, Which are touching *Matters of* „ *Doctrin*, and as he pretends of *Faith*: „ in Which regard *he says that the Church* P. 443.

of

„ *of Rome* can have no advantage in „ point *of Vnity above others*: And fur- „ ther, he, not content With this, adds, „ That *the Popes Authority* being ack- „ nowledged by *Catholicks the fountain* „ *of Vnity*, and all *Catholicks* not agree- „ ing in the *Popes Infallibility*, Whereas „ both *Catholicks* and *Proteſtants* agree „ in the *Infallibility* of *Scripture*, Which „ is to *Proteſtants* a more certain Way „ of ending *Controverſy*, therefore he „ concludes that *Proteſtants* have a more „ certain and ſafe Way of *Vnity*, then „ *Catholicks*. For that the *Pope* has not „ a ſufficient poWer to redu ce to *Vnity* „ parties diſſenting in *Doctrinall* Points „ of Weight, ſuch as are the Controver- „ ſies betWeen the *Ieſuits* and *Domini-* „ *cans* about *Grace* and *Free Will*; be- „ tWeen the *Dominicans* and *Franciſcans* „ about the *Immaculate Conception &c.* „ is, he ſaith, evident, ſince thoſe quar- „ rels have to this day continued many „ ages, and are proſecuted With great „ eagernes.

114. In this manner argues the *Doctour*, Whereto the *Answer* is obvious. For. 1. he trifles With and abuſes an unskilfull *Reader*, in telling him that the *Scripture* *being*

being acknowledged on both ſides to be infallible, is a more certain way of ending Controverſies then the Popes determination, who is not by many Catholick *believed to be infallible.* For how can a *Writing*, the ſenſe whereof is controverted, end a *Controverſy*? And to ſay that a Writing is of it ſelf a ſurer mean to end debates, then When interpreted by a *Judge*, to ſay this, and to think to be believed, is to call his *Readers* brutiſh, irrationall creatures, and to make all *Tribunalls* ridiculous. 2. It is not the *Popes Infallibility*, but his *Authority* Which ends the *Controverſies*, either by *Determining* the Point in Controverſy, ſo as his Determination is accepted by the Church: or at leaſt by impoſing *Silence* among *Diſputants*, till himſelf in a *Councill* unappealeably decide it: By Which Way of impoſing *Silence* ſeverall eager *Diſputes* have been ended by *Popes*, as this age can Witneſs. 3. Though all *Catholicks* do *in theſi* acknoWledge that they are obliged, at leaſt, to ſilence When impoſed by the *Pope*: Yet it cannot be denyed but that ſome have not complied With this Obligation. But this is not to be imputed to Want of *Authority* in the *Pope*, but

but to the unrulines of mens paſſions and pride. And the ſame fault We ſee in *Secular Tribunalls*, Which yet does not hinder but that *Judges* are reputed fitt and proper to end *Law ſuits*. 4. That neither the *Pope* nor the *Councill* of *Trent*, have decided the fore mentioned *Controverſies*, We are to aſcribe either to the inconſiderablenes of them; or to the Want of Sufficient clearness of *Scripture* or *Tradition* for either party; or to a juſt and prudent care of preventing *Schiſms* in the *Church* by ſuch *Determinations*, Wherein ſo conſiderable parties in the *Church* are divided in opinion. 5. Whereas the *Doctour* ſays that the *Points* in *Controverſy* among *Catholicks*, being many of them the ſame agitated among *Proteſtants*, are *Points of Faith*, he is manifeſtly miſtaken: For there are among *Catholicks* no *Points* controverted, but ſuch *Doctrins* Where the ſenſe of *Scriptures* being variously expounded by the two *Parties*, the *Church* as yet hath determined nothing which ſenſe of them is *de Fide* (though the Parties themſelves would each of them have their own to be ſo,) not determined, I ſay, ſo clearly, as that both ſides are agreed that

that such is the *Churches Decision*. As for *Protestants*, What *Doctrins* are esteemed *Points of Faith*, and What School Disputes, I think no *Oedipus* can resolue. *Doctour Stillingfleet* elſe Where saith doWn right, That the Church of England holds no *Points* to be *Articles* of her *Faith*, but thoſe Wherein the *Church* of *Rome* alſo agrees With her, and holds the ſame to be ſuch. His Words are, *There is a great deale of difference between the owning of ſome Propoſitions in order to Peace, and the believing of them as neceſſary Articles of Faith. The Church of England makes no Articles of Faith, but ſuch as have teſtimony and approbation of the whole Chriſtian world of all ages, and are acknowledged to be ſuch by Rome it ſelf; and in other things ſhe requires Subſcription to them, not as Articles of Faith, but as inferiour Truths, which ſhe expects Submiſſion to, in order to her Peace and Tranquillity.* Thus the *Doctour*. But here I cannot Well underſtand, Why he ſaith her *Subiects Subſcribe them as inferiour Truths*, and yet maintains the *Church* of *England* to require no *Subſcription* to her *Articles* as *Truths*, for that ſurely is a requiring of aſſent to them, but a *Subſcription*

Ration Accou. p 54.

ſcription of non-contradiction, or non-oppoſition of them, which conſiſts with the parties holding them *Errours*. Now methinks, this the *Church of England* believing nothing as of Faith, but what the *Popes* and the *Roman Churches Faith* alſo ſecures to them to be ſo, ſhould ſound ſomewhat harsh in the ears of many of his *Diſciples*. Again, it neceſſarily follows, that the *Church of Rome*, notwithſtanding its *Idolatry, Fanaticiſm &c.* yet failes in no neceſſary Point of *Faith*. 6. Laſtly, that which makes *Diſputes* among *Chriſtians* about *Doctrinall Points* pernicious, is not the heynousnes of the *Errours* themſelves on either *Party*, but the refuſall to ſubmitt to the *Churches Authority* when condemning them, from whence *Schiſms* are inevitable, and ſuch *Refuſers* then truly ſtiled *Hereticks*. No man will deny but that the Errour of the *Photinians* [or *Socinians*] called anciently *Homuncioniſts*, for affirming *Chriſt to be meer man*, is a moſt grievous *Errour*, incomparably exceeding any among *Catholicks*: Yet if one living in the Communion of Gods Church, ſhould hold this moſt pernicious Errour, not knowing

ing that the Church had condemned it, and being ready to renounce it assoon as he knew this, *S. Augustin* professes he durst not call such a man an *Heretick*. How the *Doctour* would call such an one, I know not. But this I will iustify, that according to the *Doctours* Principles he ought to pass for as good and as well grounded a *Protestant* as himself: and therefore especially *Orthodox*, for not submitting his judgment to the *Church*. Aug. de Bapt. cont. Donat. l. 4. c. 16.

§. 7. *The Doctrin of Pennance Vindicated from the Doctours mistakes.*

115. NOw notwithstanding what hath hitherto been said I do nothing doubt but those popular Readers, for whom only I conceive, the Doctour wrote his Book, will still resolutely judge every line of it unanswerable. The like they will say concerning the other Points of accusation charged by him on the Roman Church, as 1. *many obstructions of a Holy Life*. 2. *Endless Divisions*. How happy

are We, Will they think, Who have eſcaped out of ſuch a *Babel*, Were *Frantick Subiects* are governed by more *Frantick Superiours*? Where mens ears are deafned With endless quarrels? and Where *Lawes* are made againſt *Piety*? In the former regards *Papiſts* may deſerve our pitty or contempt: but in the laſt our hatred. For What cruelty is not too Mercyfull againſt the *Profeſſours* of a *Religion* Which teaches ſo many *Doctrins* hindring a good life neceſſary to Salvation, that it is ſcarce poſſible any of them ſhould be an honeſt man? The *Doctour* P. 180. has told them that theſe Wicked men make the *Sacrament* of *Pennance* ioynd With *Contrition* (that is, as he interprets, a remorſe of mind for ſin) ſufficient for Salvation. But his *Adverſary*, in effect, bids him, With *Contrition* to ioyne Confeſſion and *Abſolution*. He is contented: but he Will needs have one condition more added, Which is *forſaking of ſin*, Which they of the Church of the Rome not requiring, notWithſtanding *all their Confeſſions and Abſolutions a thouſand times repeated, they deſtroy the neceſſity of a good life.*

116. Here if the Doctour were aſked, Does

Does the *Catholick Church* hold the *Doctrin* here by him reproved? He could not say she did, because then the express *Decision* of the *Councill* of *Trent*, disproves him: Where three parts of the *Sacrament* of *Pennance* are declared, *Contrition*, *Confession*, and *Satisfaction*: Now in two of these the forsaking of sin are contained. For *Contrition* implies a sorrow for sin proceeding from a love of *God* victorious over sin, and consequently a detestation of sin. And *Satisfaction* signifies yet more, viz: A *holy revenge* taken by the *Penitent* upon himself for offending *God*, by denying to himself even Lawfull pleasures because unlawfull ones have tempted him to sin: which is a great deale more then *Protestants* require. Conc. Triden. Sess. xiv cap. 3.

117. A disposition, one may say, inferiour to this required by the Councill, served *Davids* turne, who says, *I said I will confess my sins unto the Lord*, and *thou forgivest the iniquity of my sin*. I cannot now believe the *Doctour* will acknowledge that a *Sinner* repentant of his sins out of a love of *God* Victorious over the Devill, the World and the flesh, and who tstifies that sorrow and that Love by

by ſubmitting to ſevere *Pennances* and *Mortifications*, Willing alſo to declare to his own Confuſion, his moſt ſecret ſins, With a ſerious purpoſe of amendment, Will thereby be put in a ſtate of pard n and Salvation: Eſpecially having received from *Gods Authoriſed Miniſters*, *Abſolution* from his ſins: *Abſolution* I ſay pronounced by *Commiſſion* and *Iuriſdiction* from *Chriſt* himſelf, and not ſuch
p. 183. an aery *Phantoſme* of an *Abſolution* as the *Doctour* interprets to be *the applying the Promiſes of pardon in Scripture to the particular caſe of dying perſons, for this, ſaith he, is that we mean by Abſolution*: and Which ſay I, the Silliest Woman in the *Doctours* Parish can conferr as Well and validly as himſelf. But Who are theſe *Wee*, who mean no more then this by *Prieſtly Abſolution?* I am ſure not the *Prelats* of his *Church*, (But I muſt not ſay *his Church* When I mean the *Church of England*) Who all hitherto have juſtified this as one eſſentiall *Character* of the order of *Prieſthood* and *Epiſcopat*; unles ſince the *New Reformation* (not yet ten years old) they have been content that this *Character* ſ hould be Wiped out by the *Doctour*, and that inſtead of the *Fa-*

thers

thers of *Gods Church*, *Maister Calvin* ſhould be the univerſall authentick *Teacher* of their *Clergy*. But I believe the *Doctour* will in vain expect this compliance from them: And I am ſure the now higheſt and worthieſt of his *Prelats*, will not be of the number of the Doctours *Wee*, who has ſolidly aſſerted this *Primitive Doctrin*, and to confute whom perhaps the *Doctour* has publiſhed ſo pittifull a ſenſe of *Abſolution*; to their preiudice ingratiating himſelf with all other *Sects*, enemies to all *Eccleſiaſticall Orders* and *Ordinations*, and making every one of them (as before *Iudges* of the *Scriptures* ſenſe, ſo) now *Vſurpers* of their *Offices*, and, as they hope, ere long of their *Revenues*.

118. The *Church* then is manifeſtly free from the charge here imputed to *Catholicks* by the *Doctour*, and by him made uſe of to deterr any one from ioyning themſelves to her, becauſe *in her* (not, *by her*) *Doctrins* are by ſome taught *deſtroying the neceſſity of a good life*. All the *Doctour* can ſay is: Some teach ſome ſuch Doctrins, which ſome alſo refute, and the whole *Church* diſavows. This being ſo, With what conſcience can the

Doctour

Doctour pretend danger upon this account in being members of the *Catholick Church*, whenas in his own *Protestant Churches*, for which he has layd grounds and *Principles*, every *Christian* is allowed by himself in these *Principles* to chuse not only what opinions, but what *Articles of Faith* (after using a sober enquiry into the *Scriptures*) they like best. And what most horrid *Doctrins* he has thereby excused and defended, all *Christendom* at this time sees with amazement and detestation.

119. Surely when the *Doctour* wrote this passage he conceived himself quarrelling not with *Catholicks*, who constantly assert against *Protestants*, the necessity of good works to Salvation, and their *Efficacy* in it, upon Supposition of our *Lords gracious Promise* to reward them, but with some of his own *Protestants* (perhaps with himself) who exclude all *Merit of good works* from a *Christians Salvation*: or with his *Patriarch Luther*, who said that *good Works did more harme then good*; Therefore he may doe well to ask them pardon after *Contrition*, and *Confession* of his fault.

120. Certainly if he could bring himself

himſelf to a Willingnes of informing himſelf in true *Catholick Doctrins*, he would find that the Way to *Salvation* there taught is much ſtrayter then that which is choſen by *Proteſtants*, and *Holines* of *Life* far more ſtrictly required. For proof of which it were ſufficient only to repeat what was even now cited out of the *Councill* of *Trent* touching the *Doctrin of Pennance*: But a proof viſible of late to all our eys are ſo many *Apoſtats* from the *Catholick Church*, *Apoſtats* firſt from *Obedience* and *Chaſtity*, and next from *Faith*; For doe not they declare to all the World that *Carnall Liberty* and *Carnall Luſts* drove them firſt out of their *Monaſteries*, and next out of the *Church*: As ſoon as they come into the aire of *Proteſtancy*, *a woman* becoms neceſſary to them, and *Faſting* inſupportable, and if they can raviſh from *Chriſt* a *Spouſe* conſecrated to him, they promiſe to themſelves a more gainfull and honorable reception. But if they will needs have *Women*, becauſe the *woman* is handſom and attractive, is therefore the *Pope* preſently turned *Antichriſt*? does our *Lord* ceaſe to be preſent in the *Sacrament*? is *Purga-*

tory

tory presently extinguished? doe *Angells* and *Saints* no longer deserve to be acknowledged our *Protectours*? in a Word, have they forgotten what they formerly beleived and are they in a moment inspired to answer to a *new Catechism*, full of *new Articles* of *Faith*, gravely proposed to them by a Patriarch and Pandar for impure *Apostats*, out of the Pulpitt? What influence has the *woman* upon them to make all this change? Truly the very same the *Woman* had from the *Creation*. She presents an *Apple* to them, which wonderfully delights them to look upon (Especially if growing in *England*, where they heare the faireſt are to be had.) But if besides seeing it, they get a tast of the *Apple*, *their eys are presently opened*, and as it were *in uno radio solis they see* (*all*) *good and evill*, and nothing appears *good* but what the *woman* approves, and without which they can not enjoy and maintain the *Woman*, nor make a companion and *Mistress* to our noblest *young Ladyes*.

121. But leaving these putrid *Carcinomata* of the *Catholick Church*, and infamous stains to the *Protestant*, is it not apparent

apparent that the Doctrin of *Pennance* and *Mortification* hath been rejected by *Proteſtants*, not becauſe they are hindrances of good life (as the Doctour ſays, and I dare ſay not one underſtanding perſon in his own *Parish* beleives him) but for the Severity of them, and contradiction to *Flesh* and *Blood*? Beſides this, Where doe We hear of *Reſtitution* of goods got by Uſury and deceit among *Proteſtants*, there being among them no obligation of confeſſing ſuch ſins, and by conſequence of making *Satisfaction*, without which *Abſolution* cannot be granted? The *Doctour* Will not allow me here to name thoſe *Schooles* of *Holiness*, and *Devotion*, *Monaſteries*, though from the Primitive times eſteemed a principall Ornament of *Gods Church*, becauſe he Will eſteem them nothing but Schooles of *Fanaticiſm*.

122. But in generall moſt certain it is, that among *Catholicks* the Study of Ways promoting *Holiness* and *Piety* is incomparably greater, but Withall more painfull, then among *Proteſtants*.

123. But this ſatisfies not the *Doctour*, P. 181. Who brings in *Bishop Taylour*, uſing the ſame argument With him in his *Diſſwa-*

ſive from Popery, viz: the *no-neceſſity of forſaking ſins in the Catholick Church, ſince if a man commits them again and again, he knows a preſent remedy*, toties quoties? *it is but confeſſing with Sorrow or Attrition, and upon Abſolution he is as whole, as if he had not Sinned. Yea if after Sixty or eighty years together of a wicked life, he ſhall doe this in the Article of his death, this inſtantly paſſes him into a ſtate of Salvation.* Yea moreover the *Doctour* afterWards
P. 212 taxes the Indulgence of the *Roman Church*, becauſe in her *Rituall* ſhe ordains that *Extreme-Vnction ſhould be conferred on perſons unable to confeſs as being under a* delirium, *or wholly inſenſible, if before it be but probable that they deſired it, or gave any ſigns of Contrition.* And hereby, ſaith he, if *any ſins have remained upon them, they are taken of by Vertue of this Sacred Vnction.*

124. As touching the too great facility allowed by ſome *Catholick Writers* in giving Abſolution *toties quoties* to ſinners returning to their vomit, and giving but ſmall ſigns of their Will to relinquiſh ſins, the *Doctour* does very Well to taxe it, as a great hindrance indeed to a holy life. But becauſe ſome few have practi-

ſed,

ſed, or perhaps taught this, he does very ill to make this a *Diſſwaſive* from ioyning to the *Church* herſelf, expressly condemning in the *Councill of Trent* ſuch a facility in *Confeſſours*: ſaying, *The Prieſt of our Lord ought as far as his Spirit and prudence ſhall ſuggeſt to enioyn wholeſom and convenient Satisfactions, according to the quality of crimes and ability of Penitents: Leaſt if they ſhould happen to conniv at ſins, and be indulgent to their Penitents by enioyning ſleight Pennances for grievous Crimes, they themſelves become partākers of the crimes of others.* Conc. Trid. Seſ. XIV c. 8.

125 Beſides this, the *Doctour*, I believe, is not ignorant, though it was not for his purpoſe to take notice of it, that not very long ſince, among ſeverall dangerous *Poſitions* collected out of ſome *Modern Caſuiſts*, ſuch ſcandalous relaxations in adminiſtring the *Sacrament* of *Pennance* had a principall place, all which were not only condemnd by the *Bishops* of *France*, almoſt in every *Dioceſe*: but alſo a *Book*, the *Author* of which undertook to defend them, was ſolemnly prohibited, and condemned by the *Pope*: ſince which time ſuch *Doctrins* have been wholly reſtrained and ſilenced. 126.

§. 8. Of conferring Absolution and Extreme Vnction in articulo Mortis.

126. IN the next place for as much as concerns the conferring *Absolution* and administring the *Sacrament* of *Extreme Vnction* to persons in *Articulo Mortis*, Who do, or have given any sign of Sorrow or desire of them: the Church in her Rituall does no more then hath been the practise ever since the first Councill of *Nicea*. And *S. Augustin* treating of this Subiect in a *Sermon*, tells his Auditors that out of Charity and care to dying persons, *Gods Ministers* upon the least testification of Sorrow in such patients administer the *Sacrament* to them, though despairing that they shall live to doe Works Worthy of *Pennance*, so leaving them to *Gods* mercy: (This they did by Warrant from the first *Councill of Arles*, and the Declaration of *Pope Innocent*) But withall he seriously exhorts them to doe such Works in time of health, and not to trust to

August lib. 50. hom. Hom. 41.

to an *Abſolution* conferr'd in ſuch circumſtances; for *though they may be confident of enioying the full effect of that Sacrament, yet, ſaith he, I am not confident of it.* Yet notwithſtanding ſuch want of confidence he would not be wanting to them, to afford them all his aſſiſtance in ſuch a perillous hour. And if the *Doctour* were ſeriously examined by any one of his freinds, or by any but a *Catholick*, whether in ſuch circumſtances he would refuſe an *Abſolution*, I mean an Abſolution according to his *Mode*, by *applying the Promiſes of the Goſpell to his Patient*; Sure he would not ſay that his cuſtom among his *Parishioners* is to bid the poor *agonizant* to goe to the *Devill*, for there was no hopes for him. He would no doubt tell him of *Promiſes*, and bid him rely upon them, though he will not permit *Catholicks* to do ſo.

127. But the *Doctour* in proſecuting this Subiect alters his Method of proceeding. For whereas generally in his *Book* he endeavoured to make *Catholick Religion* odious, by telling *Stories* of the actions and Doctrins of particular per-
„ſons, diſowned by the *Church*: here he
„abſolves ſome *Catholick Doctours*,

among

„ among the reſt, *Monſieur Arnaud*,
„ and charges the Church itſelf for tea-
„ ching a *Doctrin* (as he pretends) ma-
„ nifeſtly hindring *Devotion* and a *Good*
„ *Life*, viz. in that her *Canon*: *Whoſoe-*
Conc. Trid. Sef. VII de Sacram. Can. 8. P. 106. „ *ver ſhall ſay, that the Sacraments do not*
„ *conferr Grace*, ex opere operato, *let him*
„ *be Anathema*. Now ſays he, if *Grace*
„ *be effectually conferred by the force of the*
„ *bare External action* (*acknowledged by*
„ *all Catholicks*) *what need can there be of*
„ *a true preparation of the mind by the*
„ *exerciſe of Faith, Prayer, Repentance*
„ *&c. in order to the receiving the benefitt*
„ *of them*? He further adds, that though
„ *Caſſander* interprets this to have reſ-
„ pect *to the worth of the Prieſt*, as if his
„ unworthines could hinder the Validity
„ and Efficacy of *Sacraments*, though
„ the receivers be never ſo well prepa-
„ red: Yet (ſaith he) this cannot conſiſt
„ With the *Councills* meaning, becauſe
„ in the *twelfth Canon* following it was
„ condemned expressly, and it is not to
„ be ſuppoſed that the *Councill* would
„ frame two *Canons* to condemn the
„ ſame errour.

128. Thus argues the *Doctour*, but under favour deales not fairely in not citing

citing the *Councills Canon* entirely, which had he done, would have ſpoyled his inferences from it. The Words are, *Whoſoever ſhall ſay that by the Sacraments themſelves of the New Law Grace is not conferr'd* ex opere operato, *but that a belief alone of the Divine Promiſe is Sufficient for the obtaining Grace, Let him be Anathema.* Which *Canon* was made ſpecially againſt *Luthers* errour, Who attributed all good to *Faith* alone, making the *Sacraments* entirely uſeleſs. In Which *Errour* I doe not know that he is followed by any Sober *Proteſtants*, except the *Doctour*, Who by his diſcourſe ſeems to renounce all benefitt from the *Sacraments* themſelves: he will owe *Grace* to nothing but his own *Faith, Prayer &c.* In his opinion the *Sacraments* of the *New Law* as well as the *old*, are [*infirma & egena elementa*] *weak* Gal. 4. *and beggarly elements.* But *Scripture* and *Tradition* have taught the *Church*, and the Church us, otherwiſe, viz. That by Baptiſm the *Grace* of *Regeneration* is conferr'd; that the Holy *Euchariſt* is *Semen immortalitatis*; that by *Extreme Vnction* and the *Prieſts Prayers* ſins are forgiven &c.

129. Neither from hence can the *Doctour* rationally infert, that there will be no need of a true *preparation* of mind by the excuſe of *Faith &c.* ſince the *Church* herſelf requires ſuch preparation as the *Doctour* ſpeaks of: And the very term of *Preparation* implies that ſome *Benefitt* is expected to be received from the *Work it ſelf*, beſides, and beyond what is obtained by *Preparations.*

130. But this being a *Doctrinall Controverſy* and brought in only by the Way in this his preſent diſcourſe, the proſecution of it ought to be reſerved for his worthy *Adverſary*, if he think good: Yet this right I will doe the *Doctour*, that he has with *Monſieur Arnaud* juſtly cenſured one particular *Writer* who required as neceſſary, for example, to a worthy receiving of the moſt *holy Euchariſt* no other preparation of mind but only an abſence of Mortall ſins, to be had by *Confeſſion* of them. But will any rationall man judge that becauſe there are found in a *Church* a few *Teachers of Security*, and *Sowers of pillows under mens Ellbows*, that therefore it is dangerous to be a member of a Church moſt free from

from Warranting that *Doctrin* Which is ſcarce received by one *Biſhop* in it.

131. Yea moreover, if he would ſearch among *School-men* Who make the largeſt alloWances in this buſiness, he will find that generally all require *Faith* and *Repentance* in the Receivers of *Baptiſm*, and theſe tWo joyned With *Confeſſion* for the *Sacrament* of *Pennance*; they require alſo the *State of Grace* (that is the habit of *Faith*, *Hope* and *Charity*, and ſo of *Devotion*) for the *Euchariſt* &c. And Whoſoever Wants any ſuch prediſpoſitions is reckoned by them among ſuch as do *Ponere obicem*.

§. 9. *Of Prayer for the Dead.*

132. ANother ſcandalous thing for Which the Doctour acuſeth the *Church* of *Rome* is her *Charity*, *Charity* to the *dead*, Who are not able to help themſelves, and Which evidently has been practiſed by all *Churches* from the beginning, till *Proteſtantiſm* aroſe.

133. But Wherein lyes the fault of this *Charity*? The *Doctour* tells us, that P. 183.

„ the care of a good life is taken off among „ Catholicks by ſuppoſing an expiation of „ ſin (by the Prayers of the living) after „ death. Whereas wee Proteſtants, ſays „ he, in our plain Doctrin teaching that „ every impenitent Sinner muſt expect no „ less then eternall vengeance in another „ world, if this will not prevail upon men „ to leave their ſins, and lead a good life, „ we cannot imagine a groundles fiction „ of Purgatory ſhould ever doe it.

134. Who would not think now that the *Doctour* in ſuch a Way of diſcourſing is Willing that his *Readers* ſhould believe that *Catholicks* very ſeldom, if ever, endeavoured to terrify impenitent *Sinners* With the threatning of eternall torments in *Hell fire*? And no doubt if he had plainly ſaid ſo he Would not have Wanted ſome believing *Readers*, it being in this age ſo gainfull a trade to traduce Catholicks by odious, falſe imputations both in pulpits, preſſes, and any Where elſe.

135. Therefore though I muſt not expect to be believed by all, that I underſtand the *Doctrin* of the *Catholick Church* ſo Well as the *Doctour*, yet I Will not forbear plainly to declare it.

Catholicks

Catholicks are taught. 1. *that* finally impenitent ſinners, if guilty of mortall ſins, ſhall irremediably ſuffer everlaſting torments of *Hell*. 2. *That Catholicks* guilty of mortall or venial ſins, and repenting of them before death, unleſs they alſo undergoe ſuch *Pennances* and *Satisfactions* as the *Church* impoſes, or ſuch as in any faulty indulgence of their *Spirituall Superiours* herein, the quality of their ſins and the imperfection of their *Contrition* in *Gods* iuſtice requires, and by that means dye in *perfect Charity*, and their *Souls* entirely purged from the ſtains of them, ſhall ſuffer moſt greivous yet temporall, puniſhments after death, ſince *no unclean thing*, remaining ſo, *can enter into the Kingdom of God*. 3. We are taught that many conditions are required of us to the end our *Lords* all ſufficient *Merits* and *Satisfactions* may be applied to us, by the *Charity*, *Alms*, and *Prayers* of devout *Catholicks*.

136. Now ſuch being the *Catholick Doctrin* touching this *Point*, with what ſhew of reaſon can any one affirm, that this *Doctrin* takes away the care of a good life? It teaches all that *Proteſtants* teach touching the pains of Hell attending

ding

ding a Wicked life: and withall it teaches the terrible consequences of a tepid, negligent, imperfect, though otherwise not bad life, which *Protestants* do not teach: *Protestants* require to *Repentance* only a change of life: but the *Catholick Church*, besides this, requires *Satisfaction* for past sins, herein following *Primitive Antiquity*, whose *Doctrine* in this Point is thus declared by *S. Augustin*: *It is not Sufficient for a Penitent sinner to change his manners to the better, and to recede from evill actions, except for sins past Satisfaction be made to God by the dolour of Pennance, by humble sighs and groans, by the Sacrifice of a contrite heart, and by Almsgiving &c.* Thus it is that the *Catholick Church* hinders a good life, and thus do *Protestants* promote it.

Aug. Hom. 50. cap. vlt.

137. „ Yea but, says the *Doctour*, a fear „ of such temporall torments is in a „ manner taken away by an expectation „ of the *Charity* and *Devotion* of living „ freinds, especially if the dead person „ had been *rich*, and had left means of „ procuring *Masses &c.* for his soule. Be it so: yet however, some terrour there is to *Catholicks*, restraining them from Security in an imperfect life, which

Protestants

Proteſtants laugh at, Whilſt they promiſe imperfect Soules With all their ſtains, a preſent poſſeſſion of heaven after death, to be obtained not by laborious *Good Works*, but by *Faith*, that is, a ſtrong fancy that their ſins are certainly forgiven, and that they are of the number of *Gods Elect*, in Whom *God* ſees no ſins, though themſelves & their neighbours ſee too too many.

138. But the *Doctour* pleaſes himſelf in one great advantage Which he has found againſt this *Doctrine*: Which is thus expreſſed by him, *How eaſy is it (according to this Doctrin) for a rich man to enter into the Kingdom of God?* But With his leave, ſuch eaſines of being ſaved is not thereby promiſed to *rich men*. Yet thus much We will allow to the *Doctour*, that in ſome ſmall regard *rich men* may enioy an advantage, as to *Salvation*, Which *poor men* Want; And this ſurely he Will not deny, When he conſiders that ſpeech of our *Saviour*, Who though he had formerly ſaid, *How hardly ſhall a Rich man enter into the Kingdom of heaven?* Yet ſpeaking to *Rich men*, he counſells them, ſaying, *Make to your ſelves freinds of the Mammon*

P. 681.

Luk xvi. 9.

of

of iniquity, that when ye faile they may receiue you into euerlasting Tabernacles. Which speech of his seems exactly pertinent to the present Subiect. Here it is euident that *Rich men* by the ir riches may procure that Which *poor men* for Want of the *Mammon of iniquity* cannot.

139. Yet in many other regards it is certain that *poor men* haue a very great advantage aboue the *Rich*, being free from many *Temptations* and *Snares* to Wich Wealth, ease and plenty expose men. So that at least for escaping *Hell* and *Purgatory* the *Poorer* are in a much fairer and easier Way. The *poor* also are these *Freinds* here Spoken of by our *Lord*, beloued of *God*, who not only With ease enter into his Kingdom, but by their credit can help to bring their rich benefactors thither also.

140. But after all this, the application of the *Churches* and particular persons *Prayers* and *Suffrages* for the *Deceased*, that are Procured by the *Alms* of the *Rich*, Whether it be not *Vniuersall* or Whether, to recompence this, the *Poor* do not share more the *Common Prayers* of the *Church*, not made With respect to particular persons, the *Church hath* determined

mined nothing. And of theſe *Common Prayers* of the *Church* more applied to the *Poor and* freindles, *S. Auguſtin* ſpeaks thus [J quote him becauſe being a *Father* of great *Reputation*, he may perhaps more ſafely eſcape the *Doctours* contempt and drollery] *A Queſtion being* putt to the ſaid *Father* by *S. Paulinus Biſ-* „ *hop* of *Nola, whether it were any benefit* „ *or advantage to the ſoule after death to be* „ *buried in the Memoriall, or near the* „ *Shrine or Tombe of a Martyr?* he anſwe-„red, it Was: that ſo this might mind the „ Kindred or freinds of the *Deceaſed* to „ recommend ſuch a ſoule to the *Martyr*, „ Whoſe *Relicks* lay there, ſo to be hel-„ped With our *Lord* by his *Interceſſion* „ (Where it may be obſerved, that *S. Auguſtin* both allows *Praying* to the *Martyr* in the behalf of ſuch *Deceaſed*, and ſuppoſes the *Martyrs* hearing ſuch *Prayers*) But withall the *Father* tells them, that ſhould ſome *Deceaſed* not „ have the happines to be buried in ſuch „ a *Holy place*, others are not therefore „ to neglect their *Supplications* for ſuch, „ becauſe not ſo minded of them, as of „ others, When they goe to the *Memo-„riall* of the *Martyr*; And then comes

to

,, to oūr very caſe, that howeuer ſuch ,, ſoules may want Kindred or freinds to remember them, as the other hath: yet the *Common prayers* of the Church *pro defunctis* are without naming any particular perſons, offred vp for them. His words are, *Ad ſupplicationes faciendas pro omnibus in Chriſtianâ & Catholica Societate defunctis, etiam tacitis nominibus quorumcumque ſub generali commemoratione ſuſcepit Eccleſia: Vt quibus ad iſta deſunt Parentes aut Filij, aut quicunque cognati vel amici, ab vna eis exhibeantur pia matre Communi.*

Lib. de curâ pro mortuis cap. 4.

§. 10. *Of Indulgences.*

141. BUt toward the latter end of his *Book* treating of *Indulgences* the *Doctour* alledges a *practiſe* in the *Church* which theſe *Catholicks* who pretend to iuſtify it, will, I believe, find very great difficulty in anſwering the *Doctours* proofs, that it is really a hindrance of the care of a good life. If any therefore do find harm by relying vpon ſuch a *Practiſe*, they may thank themſelues, they voluntarily and without

P. 183.

thout any obligation procure ſuch harm to themſelues. The *Councill of Trent* in its deciſion of this *Point* of *Indulgences*, expreſsly *Condemns a too frequent Vſe of them, as enervating Eccleſiaſticall Diſcipline, and deſirous to correct all ſcandalous abuſes crept in them, ordains an Vtter aboliſhment of all Vnlawfull gain for the obtaining of them, enioyning likewiſe all Bishops in their Provinciall Synods to take care that the Benefit of Indulgences may be diſpenſed piously, holily and without corruption to the people.* Conc. Trid. Seſſ. xxv Decret de Indulg.

142. Now if after ſuch ſolicitude ſhewed by the Councill, all abuſes doe not yet ceaſe, this muſt be imputed to humane frailty and corruption, and to the erroneous *Doctrin* of ſome *Schoolmen*: or rather ſome paſſages of them ſingled out from the context, and ſtript from the neceſſary circumſtances, and ſo miſapplied, whereby the power of the *Donour* of them is extended without its certain limitts, and a vertue attributed to them far exceeding that which the preſent *Church* acknowledges in them. Ibid.

143. This ſeems plainly to appeare by the words of the *Councill* declaring, *That ſince a Power of conferring Indul-*

gences hath been giuen by Christ to his Church, which from the most ancient times hath exercised this Power, diuinely granted to her; Therefore the Holy Synod doth teach and command the vse of Indulgences to be retained in the Church, as very healthfull to Christian people, and approved by the authority of Holy Councills.

144. From this *Declaration* of the *Councill* the *Doctour* truly says, that some *Catholick Writers* do make this *Deduction, That Indulgences are only a relaxa-*
P. 516. *tion of the ancient Severity of Church Dis-*
„ *ciplin according to the old Penitentiall*
„ *Canons.* Which *Deduction* seems the
„ lesse irrationall, since the *Indulgences* inserted by the Councill are the same, *which from the most ancient times have been exercised by the Church.* And such an vse of *Indulgences* if the *Doctour* refuse to the *Catholick Church*, he dares not to his own, Since he cannot deny but that in the *Spirituall Courts* the *Iudges* assume a power either to qualify *Corporall punishments* imposed by the *Laws* and *Canons* on Speciall sins, or commuting them into *Pecuniary.* But I must add one thing, that euen these *Indulgences* may be said to extend their

vertue

vertue till after death: Since it is certain that being duly administred, and taking away the obligation to the *Seuerity* of the *Penitential Canons*, they doe consequently abate the *Suffrings* after death, which otherwise the *Penitent* was to vndergoe having neglected to make *Satisfaction* in this life. In a word, *Catholicks* are taught that *Indulgences* are beneficiall to none but those that are already in the *state of Grace*: And that *Remission* of *Penalty* only, and not sin, is conceded by them: Likewise that they relate to *Purgatory* only, not to *Hell*: And lastly by the form of them it appears that the vertue of them after death is only *per modum Suffragij*.

145. As touching the *Doctours Questions* concerning *Indulgences* if he expect an *Answer* to them, he must goe into some of our *Catholick Schooles*, where he will not faile to receiue *Solutions* to them all, if they were twice as many; but I dare not assure him that these *Solutions* will giue him *Satisfaction*. For my part I have nothing to say about them, nor, I am sure, any other *Catholicks*, as a *Catholick*: Neither doe I believe that euer any *Protestant Con-*

troVertiſt Wrote a *Volume* againſt the *Catholick Church*, of Which not near a tenth part did in any ſort concern her: and ſuch a Book the Doctour, certainly, knoWs his to be: and by conſequence every ingenious prudent *Reader* Will eaſily diſcouer from hoW poyſonous a heart it iſſued, and to hoW vnchriſtian an end it Was directed.

§. 11. *Of the Churches Liturgy in a tongue not generally underſtood.*

„ 146. „ „ P. 188. „ „ „ „ P. 174. „ „ „ „

», *Paul* judges *Praying* or *Preaching in an* Cor. 14
», *vnknown tongue not to be of edification.*

147. NotWithſtanding, With the *Doctours* favour, his allegations doe not proue the mater not to be of *Diſcipline* meerly. For the *Caſe* ſtands thus: It Was far from being the *Churches Primary intention* that the *publick Office* ſhould be in a tongue not vnderſtood by the people; for it Was at firſt compoſed in the language generally Spoken and vnderſtood through *Europe*. But that *Language* being changed by a mixture of the *Dialects* of ſeuerall barbarous nations, ſhe thought it not prudent that the publick Service of *God* compoſed With great care and exactnes, ſhould be expoſed in euery Nation to vnſkillfull *Tranſlatours*, and every age to be varied, as *Dialects* did alter, it not being in her poWer to examine all *Tranſlations* after every neW *Edition*. And the ſame judgmẽt the moſt ancient & moſt extended *Churches* in the *Eaſt had*, all Which in a manner do to this day retain their ancient *Liturgies*, noW not vnderſtood by the *Common* ignorant *people*.

148. NotWithſtanding to repair, as much as may be, this incommodity, the

Roman

Roman Church (at leaſt) has taken great care in her *Councills* that the people in all Nations ſhould be furniſhed With *Devotions* in their *Natiue Tongues*, Which are for the moſt part taken out of the *Publick Liturgy*, and moreouer has commanded all *Paſtours* to interpret to the people in the adminiſtring of *Sacraments*, eſpecially the moſt Holy Euchariſt, Whatſoever they are capable of vnderſtanding: by Which means there is ſcarce a Ruſtick ſo ignorant but well vnderſtands What the *Prieſt* does through the Whole courſe of the *Maſſe*.

149. Matters ſtanding thus, the *Church* eſteems it more prudent and more conducing alſo to *edification* in generall, that all *Catholick Churches* ſhould ſerve *God* vniformly in a language Which cannot be corrupted, eſpecially ſuch proviſions being made for the peoples good, then to haue the *Service of God* expoſed to *Corruptions* and continuall *Changes*. But if the *Doctour* think himſelf wiſer then the Whole *Weſtern* and moſt *Eaſtern Churches*, much ioy may he take in his great humility.

150. But after all, how can the people ſay, *Amen*, Will the *Doctour* ſay from

S. Paul?

S. Paul? I anſwer. *S. Paul* in that place Speaks not of the *Common Divine Service*, which was celebrated then in a language well vnderſtood: and at *Corinth* doubtles in the *Greek* tongue: but of theſe *Spirituall Hymns* and *Praiſes* of *God* extraordinary, that were delivered by ſome in a tongue vnknown. And all that can be deduced from it, and applied to the *Publick Divine ſervcie*, is this, that either this be performed in a known *Tongue*: or when the Church hath reaſonable *Motives* (which ſhe, not we, muſt judge of) not to change the formerly vſed language of it, ſo much as is neceſſary for the common people to vnderſtand, and ſay *Amen* to, be interpreted, as the *Apoſtle* ſaith there ouer and over again.) Now ſuch *Prayers*, *Collects*, *Pſalms*, *Hymns*, *Litanies* &c. as are thought neceſſary for the common people, are interpreted by the *Churches order*, and they have them ready in their *Primers*, *Manuels* &c. Euen all the parts alſo of the *Service* of the *Maſſe* neceſſary to be known by them.

1. Cor. 14. Verſ. 5. 9. 13. 27 28.

151. It is certain that it is not out of a deſire that the people ſhould be ignorāt that the *Church* thinks not meet to change

change the language of her *Liturgy*. And I would to *God*, that were the only hindrance of reuniting *England* to her once beloued *Mother*, for then the breach would not last long.

§. 12. *Of the Churches denying the Reading of the Bible indifferently to all.*

P. 215. 152. BUt the last and greatest *Hindrance of piety*, and (which is wonderfull) of *Vnity* likewise, in the *Doctours* opinion, is the *Roman Church* her denying the reading of *Scripture* to all persons promiscuously, without exception. This fault the *Doctour* will neuer forgiue *Her*. And the truth is, if euer there should be a restraint of such liberty in *England*, all the *Principles* of his *Religion* would vtterly goe to wrack. For how then should euery *Sober Enquirer into Scripture* frame a *Religion* to himself? How much would the number of *Sects* be diminished, (which is great pitty?) Then *Pastours* and *Teachers* would perswade the people that it is

it is their duty to believe and obey them, and not to be their own *Directours*: Which is intolerable. Therefore in so great a concern, the *Doctours* zeale in this *Point* aboue others may well be forgiuen him.

153. How much would the *Doctour* be beholden to that freindly man who could furnish him with but one line out of any *Ancient Ecclesiasticall Writer, Father* or *Councill* to iustify the *Fundamentall Principle* of his, and; as he pretends of all *Protestants Religion*, viz. *That euery sober enquirer may be a Iudge infallible of the sense of Scripture in all Points necessary to Saluation*? But I can assure him, such a freind is not to be found. Nay I believe he would thank that man who could shew any *Ancient Heretick* an *Authour* of that enormous Doctrin: for as he cannot but know that he embraces seuerall *Points* condemned by the *Ancient Church* in *Hereticks*, he would, no doubt, with ioy adopt this *Point* so beneficiall and necessary to the fabrick of his *Protestant Churches*.

154. To descend to our *Modern* times: Though *Luther, Calvin, Zuinglius, &c.*

thoſe diſturbers of the World, to gain the affections of the *Common rabble*, Were very earneſt to put the *Bible* into their hands, yet does the *Doctour* think that they would patiently haue ſuffred any of their followers to chuſe any other *Religion* out of it, but what they, as *Prophets* ſent from God, had taught them? Nay would the *Doctour* take it well of his own *Pariſhioners* if they ſhould doe ſo? Yet he is angry with *Catholicks* becauſe we rather truſt the *Churches* iudgment, then our own: a ſtrange quarrell certainly. But it is a folly to think that any of the *Common* ſort of people ſeek into the *Bible* to find their *Religion* there: not one in ten thouſand among us but for his whole *Faith* relyes vpon the credit and ſuppoſed honeſty of ſome zealous *Lecturer*, or reputed learned *Doctour*. Now I would fain know of *Doctour Stillingfleet* With what conſcience he can ſuffer a whole *Congregation* of well meaning men, Who can rely vpon nothing but *authority*, to prefer his authority before that of the whole *Church*: For nothing can be more contrary to the *Rules* of *Common reaſon* in them; and for their

ſinning

ſinning againſt *Reaſon* he muſt be anſwerable to *God*. How does one of the *Doctours Pariſhioners* find his whole Religion in Scripture? Thus: The Doctour will bid him read the laſt verſe of the 6. chap. to the *Romans*: (or he will read the words to him) *The Gift of God is eternall life*: Here, ſays he, the *Papiſts* are plainly confuted, who ſay that *God rewards our good works with Heaven*. He will tell him again that the *Papiſts* hold that our *Lords body* is in the *Sacrament*. How ſhall they be confuted? *Chriſt* indeed ſays, *This is my Body*: What then? this muſt be vnderſtood as if he had ſayd, *This is the figure of my Body*. Then plain *Scripture* interpreted by the *Doctour* is againſt them. Again, Look out the firſt Chapter to *Titus*, you will find that thoſe who are called *Elders*, or *Presbiters* in the fifth verſe, are called *Biſhops* in the Seaventh: Here our *Antichriſtian Prelats* are plainly confuted, who exalt themſelues aboue *Elders*, &c.

155. But one *Point* there is of main importance to theſe who will find all things in *Scripture*, which is, A *Proof* that theſe *Books* which they are taught to call *Scripture*, are the ſame which were

Anciently Written by men inſpired by *God*: *That* they have not been corrupted, and that they are rightly interpreted. None of all theſe things they can find in *Scripture*: What remedy therfore for this? None in the World, but the *Doctours* own authority. He will tell them perhaps that the *Vniverſall Tradition* of all *Ages*, Which is of it ſelf credible, teſtifies this, and therefore they ought to beliеue it. But if they ſhould reply, and tell the *Doctour*, that for all neceſſary Points of belief they were, according to his *Principles*, to be *Iudges* for themſelues, but of that Which they call *Tradition*, they know not how to iudge. If any of the *Doctours Pariſhioners* ſhould be thus troubleſom: then muſt he be angry, and with a frown tell them, *Will ye be Papiſts?* Is it not fitter ye ſhould believe me, then like blind *Papiſts*, pin your ſoules vpon the *Authority* of the preſent *Vniverſall Church*? This ſtops their mouths: Now they are fully ſatisfied, and aſk pardon for preſuming to doubt, hauing ſuch an *Oracle* to teach them: that they ought to be their own Teachers.) Thus it is that ordinary people, even boyes and girles, are to be fooled, and made to be-

lieve that they ſee all their *Religion* in *Scripture*: Whenas in very truth they may as well be told, that they *Smell* it out With their *noſes*, as I once heard *Sir Francis Wenman* ſay in a diſcourſe on a ſubiect like this.

156. However the Whole *Stress* of the *Doctours Religion* lying vpon it, that euery *Chriſtian* is to be a judge of the ſence of Scripture: hence it Was neceſſary for his ends to contend *Manibus pedibuſque* that none ſhould be diſcouraged from reading *Scripture*: (Yet I hope he Will excuſe thoſe Who are not able to read.

157. To make this good, he employes the vtmoſt of his invention, Subtilty and reading. He Who cannot find out one ſingle ſhort ſentence in *Antiquity* to help to ſupport the main Pillar of his Religion: Yea moreouer he Who has not alledged one probable argument of reaſon for ſtrengthning that tottering *Pillar*, except only a *Negatiue one*, Which is this, That *Chriſtians haue no obligation to belieue any Church or Teacher expounding the ſence of Scripture, therefore they muſt if they will be believers, believe themſelues alone*: In this miſerable exi-

gence

gence this same Doctour notwithstanding to proue that *Christians* in all times were indulged and exhorted to read the *Scriptures*, flourishes in a Luxuriant stile with demonstrations *a priori*, *a posteriori*, per *reductionem ad absurdum & impossibile*, which demonstrations also he backs with an army of *Ancient Fathers* teaching as he himself does, viz. *S. Clement*, *S. Ignatius*, *S. Policarpus*, *Clemens Alexandrinus*, *Tertullian*, *Origen*, *S. Basill*, *S. Hierome*, *S. Chrisostome*, *S. Augustin*, *&c.* and moreouer that this was their Doctrin is (saith he) acknowledged by late *Catholick Diuines*, *Espenceus* and *Alphonsus a Castro*, and (one more I will add,) by the vnworthy *Writer* of this *Treatise* also.

158. But this being granted, no *Catholick*, and, I think, no man in his right witts will grant, that euery *Porter*, *Cobler* or *Landresse* is capable to instruct themselues by reading the *Scripture* alone, or if they cannot read them, by hearing them read, in this *Point* of main importance, that *Scriptures are Gods Scriptures*, or to clear the Doctrine of the *Mystery of the Holy Trinity*, the *Incarnation of our Saviour*, the *Procession of the Holy Ghost*,

Ghoſt, or the *Point* of *Iuſtification*, as determined by *S. Paul* and *S. James*, *&c.* I have ſo much confidence now in the *Doctours* ingenuity that he will alſo acknowledge thus much, yea by his experience in teaching ignorant people, I am aſſured he has found no ſmall difficulty in making ſuch and other like neceſſary *Doctrins* of *Chriſtianity* ſink into the minds of the rude people, though ſett down in the ſimpleſt, plaineſt *Catechiſms* for infants, though alſo thoſe *Catechiſms* were with all his skill explained by himſelf.

159. Now taking this for granted (till he contradict it) I would aſk him, Does he in his conſcience think that the forecited *Fathers*, when they exhorted the *Chriſtians* of their times to the reading of *Scriptures* did not ſuppoſe that for the ſence of them in things any way difficult or controverted they would ſubmitt their judgements to the *Church*: which had they not ſuppoſed, they would haue been less liberal in putting the *Scriptures* into their hands? For hence it is that the *Bible* is called by *S. Ambroſe*, *liber Sacerdotalis*, becauſe to be diſpenſed to the people according

as

as *Biſhops* and *Prieſts* iudged it might proue beneficiall to them, and in all ambiguities to be interpreted by the ſame Paſtours; Beſides this, the art of *Printing* being then vnknown, it was not every ordinary *Mechanick* who could purchaſe ſo coſtly a *Manuſcript*, as the *Bible* was: every *groom* or *Chamber-maid* could not carry it vnder their arms to Church, vnles they could ſpare at leaſt two years wages to buy it, and hire alſo a *litle Aſſe* to carry it, ſo great was the bulk, conſidering the largenes of *Letters* writen in theſe *Ancient times*. The perſons invited therefore by theſe *Holy Fathers* to the frequent reading of *Scriptures*, were for the moſt part thoſe of the higher rank, of more ingenuous education, and ſo Prudence and diſcretion: and eſpecially ſuch as they knew to be firm to the teaching of the *Church*. Now to ſuch perſons the *Roman Church* freely allows the reading of *Scriptures*: and on the other ſide, for ſuch as the *Doctour* qualifies with the name of *Proteſtants* according to his *new Mode*, that is *Independents* on any *Authority*, the *Fathers* moſt certainly would more ſtrictly, then they are now, have prohibited

prohibited the reading of them.

160. Neither is it much to his purpoſe, his alledging that though *in the time of the firſt four Generall Councills the Fathers had tryall enough of the miſchief of Hereſies, yet notwithſtanding they did not on that account forbid the people to read the Scriptures.* For who knows not the vaſt difference betWeen the *ancient* and our *Modern Hereſies?* Anciently the *Inventours* of *Hereſies*, were great learned *Prelats*, and ſubtile *Philoſophers*, and the obiect of their *Hereſies* were *Sublime Myſteries of Faith*, examined and framed by them according to the grounds of *Plato's* or *Ariſtole's Philoſophy*, far above the reach of Vulgar capacities; from Whence it is that *Tertullian* calls the *Ancient Philoſophers, the Patriarchs of Hereticks.* And moreover their applications of *Texts* of *Scriptures* for confirming ſuch *Hereſies*, Were ſo Speculatively nice and *acroamaticall*, that both great ſharpnes of Witt and learning too were neceſſary to the diſcovering and unridling the fallacy. Hence it came to pass that in thoſe dayes the *Scriptures* might freely enough be readby ordinary *Chriſtians* Without danger, eſpecially P. 174.

considering their intention in reading them was not to find out a *New Religion*, but to instruct themselves in *Piety*, and inflame their hearts in the *Divine Love*.

161. Thus stood matters in the *Church* during the times of the first *four Generall Councills*. But our *Modern Hereſies* are of a quite different Complexion. They are conversant about matters obvious to the weakeſt capacities, as the external administration of *Sacraments*, the *Iuriſdiction* of *Superiours*, *Civill* and *Eccleſiaſticall*, the manner of mens *Devotions*, the *Inſtitution of Religious Orders*, the *Obligation of Vows*; the *Ordonnances* of the *Church* teaching *Faſting*, *Matrimony*, *Celibacy*, *Paying of Tithes*, *&c.* Or if about Sublime *Myſteries*, Men are taught to examine ſuch Myſteries by naturall *Reaſon* and the Verdict of their outward *Senſes*. Hence it is come to pass that our late *Hereſiarcks* have not been profound *Subtle Philoſophers*, but at the beſt a few *Senſuall inceſtuous Fryars* abroad, and *Popular Preachers* at home: yea, as we have lately ſeen, even *Mechanicks*, *Souldiers* or any other ignorant perſons actuated by the *Spirit* of *Pride* and

and *Licentiousness* to begin a *Sect* fitt for the palats and complexions of *Seekers* after *Novelties*.

162. Matters therefore ſtanding thus in theſe later times, can any rationall man be perſwaded that if any of thoſe *Holy Fathers*, cited by the *Doctour*, had lived among us, or if ſuch *Hereſies* had been ſpred among their *Diſciples*, and pretended to have been evidently deduced from *Gods Word*, they would have been ſo zealous in their Exhortations to a promiſcuous reading of *Scriptures*? But how much think We, would ſuch their zeale have been cooled, in caſe ſuch an *Architect* of *Principles*, as the *Doctour* is, had been in Vogue in their times? For *Principles* they are which evidently contain the moſt pernicious, *Soule-deſtroying Hereſy* that ever aſſaulted *Gods Church*: *Principles* which baniſh *Peace*, *Charity*, *Humility* and *Obedience* vtterly from the *Church* and *State*: *Principles* which if through *Gods* judgment they ſhould generally prevaile, what think you would become of our *Saviours Promiſe*, for there would not be left in the world one *Church* at all, true or falſe: Since where every one is acknowledged

ged the only inventer and *Judge* of his own *Faith*, there may meet a *Multitude*, but it is no *Church*, none having right over another; *errour* and *truth*, *vertue* and *vice* being equally *Iustifiable*. Lastly these are *Principles*, the admirable vanity of which I think was never paralleld by any *Heresiarch*, but a certain *Rhetorius* mentioned by *Philastrius*, who taught, *That all Heresies were in their precepts of life, innocent; and in their* Doctrins *true*: [*Omnes Hereses rectè ambulare, & vera docere.*] Philast

163. *Non sum ambitiosus in malis*, I may with a good conscience protest that it is only *Truth* and a *Charitable* compassion to soules miserably seduced by so *Comprehensive* a *Heresy* as is contained in the *Dostours Principles*, which hath moved mee to fix such a brand upon them: Not that I suspect that he would approve such consequences: but I am confident with all his skill he cannot avoyd them.

164. Now I must acquaint the *Doctour* that my iust indignation against these *Principles* is heightned from my own unhappines, if not guilt in being the first who gave occasion that they should

ſhould be knowN and receiued into the *Church* of *England*. This I am ſure neither he, nor perhaps any one noW alive, does knoW, and therefore I Will acquaint him With the true *Story* concerning them.

165. As I remember it Was in the year 1638. that I had occaſion to accompany a *Noble freind* in a iourney from *Dublin* to *London*. When We Were ready to return, I Went to a Bookſellers ſhop to ſearch out ſome b oks to be carried back into *Ireland*, and among others I bought *Daillé du vray uſage des Peres*, a *Book* at that time not at all taken notice of. That *Book* the ſame night I ſhewd to my *Noble dear Lord Lucius Lord Falkland*, Who peruſing and liking the *Contents* of it, deſired me to give it him, Which I willingly did. About a month after my return into *Ireland*, he ſent me a moſt civill letter, full of thanks both in his oWn, but eſpecially in *M. Chillingworths* name for that ſmall preſent, telling me that that litle *Book* had ſaved him a moſt tedious labour of reading almoſt tWenty great Volumes.

166. This Myſterious ſpeech I eaſily underſtood. For *M. Chillingworth* a litle

litle before was returned out of *Flanders*; where he had profeſſed himſelf a *Catholick*: and being ſent for by *Archbishop Laud*, was ſtrictly examined by him touching his *Religion*, And whether he went to *Maſſe*, or *Common Prayer*; to whom he gaue this account, That he had entertained ſuch ſcruples touching *Catholick Religion*, and withall was as yet ſo vnſatisfyed with the grounds of the *Engliſh Proteſtant Religion*, that at the preſent his conſcience would not permitt him to goe either to *Maſſe* or to *Common Prayer*. And therefore with his *Graces* leaue he was reſolued to ſpend a year or two in a ſolitude, and the Study of *Greek* and *Latin Fathers*, fully purpoſing to embrace that *Religion* which appeared to him moſt conſonant to what the *Fathers* generally taught. The *Archbiſhop* much commended his deſign, and diſmiſſed him with his bleſſing, and a promiſe alſo that he ſhould enioy entire liberty to profecute ſo laudable a *Study*. Very buſy in this *Study* I found, and left him, in *England*. But it was preſently after interrupted by that vnlucky *Book* of *Daillé*, which perſwaded him to a light

eſteem

eſteem of the *Holy Fathers*, vpon Whoſe authority he would no longer rely. But yet this did not bring him into the *Church of England*, ſo as to think himſelf obliged to belieue her *Doctrins*, and Whoſe authority he ſaW was much inferiour to the other: and from all ſubordinate, but diuided *Engliſh Sects*, he had a horrible averſion and contempt. Therefore Without any long demurr he fixed his mind vpon *Socinian grounds*, Which he afterWards ſheWed in a litle *Book* of one of them Which Was an *Anſwer* to certaine *Theſes Poſnanienſes*, Which *Theſes*, as J remember, aſſerted the *Authority* of the *Catholick Church*: in oppoſition Whereto the *Socinian*, reiecting all *Externall Authority*, layd theſe very grounds of his *Religion*: *That in all neceſſary Doctrins the Scripture was clear: Therefore euery ſober Enquirer might with eaſe find them in it, without any help of a Teacher or at leaſt any obligation to belieue him.* Vpon theſe grounds *M. Chillingworth* dilated his *Diſcourſes* With much art and gtacefullness of Stile in his *Book* againſt a learned *Catholick writer*: And the ſame grounds ſo diſcourſed on, *Doctour Stillingfleet* has contracted *Methodically*

dically into his *Principles*: And both these *Books* though manifestly destroying all *Authority* in the *English*, or any other Church, haue been patiently and quietly suffred, yea commended by *Superiours* here, to their infinit dammage, as is seene at this day: Which dammage is I belieue more sensible to them since they see no considerable prejudice to *Catholicks* by them, for I doe not remember to haue heard of any one *Established Catholick* Shaken in his *Faith* by such grounds: Though I confess they obstructed a good while my entrance into the *Catholick Church*.

167. Now it being certain that these *Princi ples* came originally into *England* from the *Socinians* (a *Sect* maintaining a *Fundamentall Heresy*) it is of small edification and less glory to the *English Church* (in case, as the *Doctour* pretends, his *Faith* and *hers* are built on the same *Principles*) that she should consequently acknowledge herself forced to desert the grounds vpon which she proceeded since the *Reformation*, as being grounds by *M. Chillingworths* discovery found to be Sandy and ruinous, and consequently acknowledge all her

Articles

Articles of belief, all her *Laws*, *Constitutions*, *Canons*, *&c.* misgrounded. The consideration of this, besides disreputation, cannot but raise great *Scruples*, in the minds of her *Disciples* and *Subiects*, till she not only disavow this her *Champion*, but likewise assert her *Authority* by *Answering* all the *Discourses* of *M. Chillingworth*, *my Lord Falkland*, *M. Digges*, *M. Whitby*, *Doctour Stillingfleet and severall other Doctours and Professours in the Universities*, who all exalt their Single judgments above her *Authority*.

168. And as for *Doctour Stillingfleet* there is another task to be undertaken by him, which I believe will give him excercise enough. For he knowing that the *Socinians*, as well as himself, do make *the plain evidence of Scripture in all necessaries to all sober enquirers*, *a Principle of their Religion*, and upon this *Principle* building their *Heresy*, his *Study* must be to beat them from this *Principle*, which can be done no other way, but either by confessing that the *Doctrin* of *Christs Divinity* is not necessary to be believed, or by demonstrating to them that they do not understand the plainest

Texts of *Scripture*, not having been ſober enquirers into it. This will be a task becoming ſuch an *Hectorean Controvertiſt* as the *Doctour* is eſteemed to be, conſidering how even among his freinds the *Socinians*, among all *Proteſtant Sects*, are acknowledged to have been very *Laborious* and far moſt exact in interpreting the moſt difficult *Books* of *Scripture*, and this not without good Success, except where their iudgment has been perverted by a reſolution to defend their peculiar *Hereticall Doctrins*. Now by this time I believe the *Doctour* ſees what a world of work his *Principles* have cut out for him, which he is obliged to juſtify not only againſt Catholicks, who abhorr them, but *Socinians* alſo who invented them as neceſſary for maintaining their *Hereſy*, & laſtly againſt my *Lords* the *Bishops* his *Superiours*, as I verily believe. His *Principles* therefore being of ſo very main importance & being the only conſiderable *Subiect* treated of in his *Book*, my Readers muſt not wonder that in ſo ſhort a *Treatiſe* I have ſo oft put him in mind of them, ſince a horrour of the conſequences of them forced

forced me to look on them as *mihi ſæpe vocandum ad partes monſtrum nullâ virtute redemptum a vitijs.*

§. 13. *The Concluſion: with Advices to the Doctour.*

169. THus much I judged ſufficient to make up an Answer to thoſe parts of the Doctours Book, which do not *purpoſely* treat of a Doctrinall Controverſy: for no more was required from mee, indeed not quite ſo much: it being only the *Section of Fanaticiſm* in which I was particularly concerned. But the others intruded themſelves, I know not well how: and by that means forced me alſo to neglect obſerving the order in which they lye in his *Book*. Which being no very great fault, I hope a pardon from the *Doctour* will without much difficulty be obtained.

170. I ſhall alſo ſtand in need of another *pardon* for a fault, ſuch as it is, willingly committed, and not yet repented of, becauſe I beleive, except himſelf,

himſelf, none will eſteem it a *fault*. It is this. Obſerving in the *Doctours Book* a World of *Quotations* out of *Authours* which J never ſaw, nor intend to ſee, containing many diſmall *Stories*, and many ridiculous paſſages of things done or ſaid by ſeverall *Catholicks* in former, and ſome latter, times: if J had had a mind to examine, and ſay ſomething as in *Answer* to them, an impoſſibility of finding out thoſe *Authours* muſt have been my excuſe. But J have a *better Excuſe* then that. For if the *Doctour* would have lent mee thoſe *Books* out of his *Library*, I ſhould have thanked him for his *Civility*, but withall I ſhould have refuſed to make uſe of his *Offer*. For to what purpoſe would it have been to turn over a heap of *Books* to find out *Quotations* in which neither the *Church*, nor myſelf were any way concerned? Not concerned, J ſay, though they had been *Opinions* or *Actions* even of *Popes* themſelves, being aſſured that at leaſt, never any *Pope*, how wicked ſoever, ha's brought any *Hereſy* into the *Church*. It is to me all one whether all his *Allegations* be true or falſe, as to

any

any advantage he can make of them a-gainſt the *Catholick Church*: unleſs the *Doctour* will undertake to demonſtrate, That it is unlawfull, or but conſiderably dangerous to be a Member of a *Church* where any perſons doe, or have lived, who have been obnoxious to *Errours*, or guilty of *ill Actions*.

171. Yet I muſt acknowledge that in one regard a *Book* written in ſuch a *Stile* as the *Doctour's* is, may have an influence on the Whole *Church*, and, againſt his intention, produce a good effect in it. For it may be hoped that *Catholicks* of the preſent Age will ſeriously conſider the horrible conſequences of ſeditious, licentious and otherwayes unwarrantable *Doctrins* and *Practiſes* of a few *Catholicks* in former times, which have not only been pernicious to the *Authours* themſelves, but by the *Scandalousness* of them have expoſed the *Church* her ſelf, how innocent ſoever, to the deteſtation of ſuch who are *without*: For *Sins*, when *Scandalous* are an *Univerſall* and never ceaſing *Plague*: which moved our *Saviour* to ſay, [*Væ mundo a Scandalis* :] *Woe to the whole*

world

world becauſe of Scandalls.

172. Hoping therefore that by occaſion of the *Doctours Book* ſuch a *Benefit* may accrew to his *Catholick Readers*, as to render them more watchfull over themſelves to prevent hereafter the like *Scandals*, I think my ſelf obliged in requitall, ſeriously to adviſe him touching the dangerous State he is now in, as to his *Soule*, in regard likewiſe of *Scandall*. He would laugh at me if I ſhould tell him that this danger proceeded from his not being a *Member* of the *Catholick Church*. It is not that therefore that I now mean: though *Woe* unto him, if in the day of *Judgment* he be found ſeparated from *our Lords Myſticall Body*.

173. Not to hold him in ſuſpence: I take leave to admoniſh him, that ſince the world ſees that he manifeſtly profeſſes himſelf a *Member* of the *English-Proteſtant Church* eſtabliſhed by Law, his *Mind* muſt either anſwer to his *Profeſſion*, or he muſt be a ſhamefull *Hyppocrit*. Now in caſe he be not an Hypocrit, he is deſired as a *genuine English-Proteſtant* to caſt his eyes on, and to examine ſeverall of the firſt *Conſtitu-*

tions

tions of his *Church*: there he will find an *Excommunication* denounced *ipso facto* againſt all ſuch as ſhall (in the manner there expreſſed) openly oppoſe any thing contained in the *Nine and-thirty Articles*, in the *Books* of *Common Prayer* and of *Ordinations* of *Biſhops* and *Prieſts* &c. Which *Excommunication* is there declared to remain in force, till *the Offender repent* (not of his boldness and diſreſpect, but) of *his Wicked Errour*, which he ought to revoke.

174. After he has conſidered this, he may pleaſe to reflect on his Book called *Irenicum* (not to mention his Sermons during the late Rebellion:) and ſo comparing together the ſaid Conſtitutions ratifyed with an Excommunication, and his own Book, let him aſk his conſcience whether he has not incurred this Excommunication, of the Legality and Validity whereof, he, being now ſuppoſed a declared *Proteſtant* cannot, nor ought to doubt (though I humbly conceive, I may.) Now his fault, in caſe he be guilty having been publick and notorious, and no *Repentance*, no *retractation* appearing (unleſs

perhaps

perhaps he thinks that the accepting a thouſand pounds yearly in *Preferments* is vertually a *Retractation*) and much leſs any *Solemn Abſolution* having been given him (unleſs perhaps alſo he thinks that the *Act of Oblivion* reaches to *Heaven*, diſcharging the conſcience, and diſpenſing *in foro interno* from an obligation of demanding *Abſolution* either from *Biſhops*, or from the *Civill Magiſtrat*, Who, according to his *Teaching* has received the *Power of the Keyes*, and can *Excommunicate* and *Abſolve* as well as any *Biſhop*:) matters, I ſay, ſtanding thus, I muſt needs tell him that all *Prelaticall Proteſtants* can no otherwiſe look upon him, but as one (I doe not ſay, *traditum Satanæ*, but) *excommunicated* and ſeparated from *Chriſts Myſticall Body*. And therefore I coniure him that he would take care of his *Soule*, Which muſt needs be in great danger, even though in his heart he believes ſuch *Excommunications* to be *bruta fulmina*: For in that caſe alſo he will conclude himſelf at leaſt guilty of *moſt damnable Hypocriſy*.

175. It will now be ſeaſonable, with this

this *Act of Charity*, to him, to take my leave of him, and putt a period to this my *Anſwer*, Which truly I think ſufficient, though perhaps he will impute my telling him ſo, to an ungrounded confidence or preſumption.

176. I have onely one thing more to ſay to him, Which is this, that I With reaſon enough may accuſe him that in Writing his *Book* he has prevaricated With his *Superiours*. For Whereas in his *Preface* he tells his Readers that *He was by command publickly engaged in the Defence of ſo excellent a cauſe as that of the Church of England againſt the Church of Rome, even of that Church of England, which, upon the greateſt enquiry he could make, he eſteems the beſt Church of the Chriſtian world*; I deſire no other *Judges* but the *Prelats* of his own *Church* Whether by examining his *Principles* I have not demonſtrated how that contrary to *Command* and his *publick engagement*, he has been ſo far from *defending* her, that he has *betrayed* the *cauſe* of his *Church* to all the *Fanatick Sects* Which have ſeparated from her, and With moſt horrible cruelty ſought *her* deſtruction, and With her the ruine of *Monarchy*:

Preface pag. 6.

Ibid. p. 22.

Whereby he has left her in a moſt forlorn condition, tottring upon foundations and *Principles*, Which to my certain knoWledge Were not extant at leaſt not knoWn in *England* thirty years ſince: In ſo much as if thoſe Who *commanded* him to *defend* her, Will ſtill avoW him her *Champion*, there Will not be, nor ever Was, a *Prelaticall* Church ſo miſerably deveſted of all *Authority*. And therefore let any indifferent *Reader* judge betWeen us tWo, *Whether with better Success He has defended the cauſe of the Church of England againſt the Church of Rome, or I, the cauſe of his own Church againſt himſelf.*

177. To conclude, nothing can be more irrationall then for the *Doctour*, holding to his *Principles*, to profess himſelf a *Controvertiſt*, till he can demonſtrate that he has the *Gift of ſeeing into mens hearts*. For ſince he *allowes all Sober Enquirers to be for themſelues Iudges of the Sence of Scripture in neceſſaries, and Iudges likewiſe what Points are neceſſary*, till he can diſprove the allegations of any Adverſary, *Catholick*, *Proteſtant* or *Fanatick*, by demonſtrating that they have either not *enquired* at all, or *enquired unſoberly*,

and

and that none beſides himſelf *enquires Soberly*, it will be moſt unreaſonable in him to condemn, or but trouble any *Diſſenters* from him.

178. But alas, the miſery is, None are more eager in uſurping a *Magiſteriall* and *Tyrannicall Power* over other mens conſciences, then ſuch as renounce all *Authority internally obliging* in the *Church*: Becauſe having no tye upon mens conſciences, or ſecurity in their Subiects *Obedience*, they find *externall violence* the only *Mean* to ſupport them. Which ſurely argues a horrible *depravation* in the minds, eſpecially of *Eccleſiaſticks*: Which *depravation* can now only be cured by the *Wiſedom* and *Power* of the *Civil Magiſtrate*. *Da pacem, Domine, in diebus noſtris. Amen.*

FINIS.

The CONTENTS.

§. I. THe Authours Motive of writing this Treatiſe. D. Stillingfleets three Heads of Accuſation againſt the Catholick Church, &c. pag. 1.

§. II. A Vindication of the Honour and Sanctity of S. Benedict, &c. from the Doctours contumelious imputations. 11

§. III. Of the life and Prayer of Contemplation derided by the Doctour. 28

§. IV. Viſions &c. no Grounds of believing Doctrines among Catholicks. 71

§. V. Reſiſting Authority falſely imputed to Catholick Religion. 76

§. VI. Fanaticiſm returned upon the Doctour and his whole Religion. 88

§. VII. The Doctrine of Penance Vindicated from the Doctours miſtakes. 121

§. VIII. Of Conferring Abſolution and Extreme Vnction in Articulo mortis. 132

§. IX. Of Prayer for the Dead. 137

§. X. Of Indulgences. 144

§. XI. Of the Churches Liturgy in a tongue not generally underſtood. 148

§. XII. Of the Churches denying the Reading of the Bible indifferently to all. 152

§. XIII. The Concluſion: with Advices to the Doctour. 171

ERRATA.

PAge 3. line 6. read *inhuman*. p. 4. l. 2. read *about*. ib. l. 4. read *or Obedience*. p. 5. l. 16. *read* to the. p. 7. l. 15. r. upon. p. 8. l. 4. *read* their. p. 13. l. 3. r. *Preacher*. p. 17. l. 25. r. ſayes. p. 47. l. 25. & 26. r. ſeverall. p. 48. l. 14. r. but be. p. 52. l. 22. r. rake out. p. 59. l. 20. r. helps for. p. 60. l. 7. *read* therefore. p. 67. l. penult. r. them. ib. l. ult. r. both. p. 75. l. 12. r. permit. p. 76. l. 19. r. herſelf. p. 85. l. 5. r. Apoſtat. p. 87. l. penult. r. alſo. p. 88. l. 17. r. *returned*. ib. l. ult. r. *Fanaticks* ib. r. *Farce*. p. 90. l. 8. r. fleſh. p. 91. l. 17. r. *nut ſhell*. p. 92. l. 18. r. demonſtrate. p. 93. in the margent. r. 15. *Principle*. p. 95. l. 6. r. Points. ib. l. 16. in ſome of the Copies, dele *not*. ib. l. 24. r. *receives*. p. 97. l. 4. r. ſoever p. 100. l. 9. r. government p. 101. l. 2. r. government. ib. l. 10. r. ſuch an one. p. 104. l. 10. r. p. 105. l. 11. r. *becauſe*. p. 110. l. 1. at the lines end *read* the. p. 117. l. 4. r. *Catholicks*. p. 123. l. ult. *read* vvho teſtifies p. 136. l. 4. *read*. by the exercile. p. 142. l. 5. r. their. p. 145. l. 5. r. *enervating*. p. 148. l. 8. r. underſtood. p. 151. l. 10. r. *Service*. ib. l. penult. r. deſire that. p. 152. in the margent *read* p. 215.

A Poſt-ſcript to the Doctor.

IF this ſhort *Treatiſe* ſhall after more then half a years ſtrugling haue the fortune to break through all hazards, and arriue ſafe to the *Doctors* hands, the *Authour* of it will preſume, in concluding it, to offer to him a few *Requeſts*.

The *Firſt* is, That, unleſs he do indeed think himſelf obliged in conſcience, by breaking all Rules of Piety and humanity, to do all manner of deſpight to his *Catholick fellow-Subiects*, he would, hereafter at leaſt, pleaſe to abſtain from reviling and blaſpheming *Gods Saints*, or traducing the moſt *Divine exerciſes of contemplative* ſoules, more perfectly practiſed only in *Heauen*. It argued certainly a heart brimm full of the *Gall of bitternes*, that to oppoſe only one ſingle line of his *Adverſary* (pag. 31.) in which all that he ſayes is, the mentioning *new Sects and Fanaticiſms*, he could allow one hundred and twenty Pages in a ſenceleſs and execrable recrimination: not conſidering, or rather perhaps too much conſidering and intending that ſuch a recrimination ſhould re-

fect with great diſparagement on the *Engliſh Proteſtant Church*, In whoſe *Calendar* ſeverall of thoſe *Saints* to this day poſſess a place. Truly in all reaſon his *Attempt* by his *Socinian Principles* of depriving the *Governours* of that *Church* of all *Authority*, granted by her *Princes* and *Parliaments*, ought to haue ſuffiſed him, Without traducing her as a *Canonizer of Fanaticks*. What excuſe he can make for this I cannot imagine, unless perhaps his tenderly ſcrupulous conſcience dictates to him that the *Scottiſh Covenant* requires all this and more from the obligation Whereof the *Bishops* cannot it ſeems and his *Brethren Presbiters* will not abſolue him. If ſo, his zeale methinks ſhould incite him yet further, and particularly to make uſe of the power and high eſteem he has by his late *Book* gotten in his *Vniverſity of Cambridge*, to become a *Godfather* in rebaptizing and giving a *New Name* to an ancient and famous *Colledge* there, Which at preſent has *two Names* both of them extremely inconvenient and prejudiciall to the *Deſign* of his beloued *Book* being called not only S. *Benets*, but likeWiſe *Corpus Chriſti Colledge*: For as long as theſe names continue, neither Will *S. Benedict* pass there for a *Fanatick*, nor the *Reall preſence* be eſteemed aground of a *worſe then Pagan Idolatry*. But

I believe he will ſcarce be able, with all his *Rhetorick*, to obtain from them ſuch a compliance, or even perſwade his own *Parishioners* to renounce *Heaven*, except *S. Gregory S. Benedict, S. Francis*, &c. be extluded thence.

A *Second Requeſt* is, that ſince, to his great credit, order has been taken by his friends, more ſolicitous for him then their own *Church*, to render his *Book unanswerable*, he would haſten his zealous Huguenot Brethren of the *Savoy* (iuſt ſuch *Defenders* of the *Church of England* as himſelf) to enlarge his conqueſts through France alſo by ſending abroad their *French Tranſlation* of his formidable Book, *the Rationall Account*. There will bee no need to fear any *officious Searchers*, nor the leaſt obſtruction to their diſperſing their Ware in *France*, for there *Catholicks* are ſo confidently ſecure of the invincible *Truth* of their *Religion*, that *the King* himſelf not only permits, but invites, yea and expreſsly commands the ſubtilleſt of the *Huguenot Miniſters* to Write and publiſh freely Whatſoever they are able to ſay in defence of themſelves, or againſt *Catholick Doctrines*. Now it is manifeſt that the *Doctours friends*, the zealous *Searchers and murderers* of all *Anſwers* to his *Book* do not believe that he has any con-

fidence at all either in the truth or honesty of his *cauſe*. And iuſt reaſon they have: ſince it is a *cauſe* evidently deſtructive both to the *Engliſh Church* and *ſtate*, as hath been demonſtrated. And if themſelves had any regard at all either to their *Church* or the *Civill ſtate* and peace of the *kingdom* (all betrayed by him) they would ſee and acknowledge that their vigilance would have been much better employed in preventing the birth of ſo deformed and pernicious a monſter.

My *third Requeſt* is indeed, I fear, too reaſonable to expect it ſhould be granted by an *Adverſary* of the *Doctors* temper. It is this. His deſign beeing to deterr all *Engliſh-men* from *Communion* with the *Catholick Church* from a conſideration of dangerous *Doctrines* and *Practiſes* in it, he is requeſted, that hereafter he would not abuſe the world by fathering on the *Church* Exotick opinions of particular *Schoolmen*, and by repreſenting the *Churches Doctrines* lamely, falſely and diſhoneſtly. His enormous faultiness in this regard (in imitation of *Doctor Taylor*) committed in his laſt *Book* through every one of the *Points* mentioned by him, may be viſible to all heedfull *Readers*, and irrefragable

Proofs

Proofes hereof are in a readiness to be produced, if his busy friends the *Searchers* could be perswaded to rest in their beds in the night time. He cannot complain of any difficulty to find out all necessary *Doctrines* in which *Catholicks* universally agree (as we may for *Protestant Doctrines.*) The *Councill* of *Trent* alone will sufficiently furnish him. Or if he think fitt to have recourse to the interpretations of its *Decisions*, in all reason and conscience he ought to content himself with such as seem to him most moderate and rationall; *Christian charity* and *love of Peace* requiring this from him. But I fear his *unconformity* hereto must be pardoned. For his principall *vocation* now being to be a *Controvertist*, to which, it seems, he is by *Superiours* engaged, and to which employment *Preaching*, *Sacraments*, and all must yield: it will be impossible for him to write volumes of *Controversy* his way, if he be confined to matters only which are pertinent, or to arguments which are *Logically* concluding. For how could he then delight *profane Readers* with ridiculous *stories*, or give scope to his own more *profane Fancy* in descanting irreligiously on the actions of *Saints*, or fill up many sheets with nasty

ty occurrents raked out of dunghills, and charging them on the *Church*, Which abhorrs them more then himſelf. How could he, I ſay, thus play the *Controvertiſt*, if he were to aſſault the *Church* only in her *neceſſary Doctrines* and *Diſcipline*, exhibited in her *Councills*? I muſt therefore, I fear, prepare my ſelf with patience to receive a *Refuſall* to *Requeſts*, though in my opinion very reaſonable, and which I here ſett down, becauſe I believe they will be eſteemed ſuch by ingenuous and judicious *Readers*, Who ſurely will not judge the cauſe of *Catholicks* prejudiced by the *Doctors* confutation of *a Church* no where extant *in rerum naturâ*, except in his own diſordered *Fancy*.

Laſtly, he is deſired to conſider that *Almighty God* commands us *to loue Peace and Truth* (Zach. 8. 19.) both theſe: For *Peace* alone, without *Truth*, is a conſpiracy in *Errour*: and an imprudent zeale for *Truth* may be more pernicious then *Errour*. Both theſe therefore ought to be loved together. And to *Hate* both *Peace* and *Truth* ſeems a depravation ſcarce conſiſtent with *Human nature*, or any *Rationall Agent* beſides the *Devill* himſelf. Since therefore the *Doctor* by demoliſhing all *Tribunalls* in *Gods Church*

Which

Which might peaceably end *Controverſies*, has endeavoured, as much as in him lyes, to banish *Peace* eternally from among *Chriſtians:* it is iuſtly to be exſpected from him, that, being now become by Profeſſion a *Controvertiſt*, he ſhould give ſome better teſtimony to the World, that he is at leaſt a *Seeker* and *Promoter* of *Truth*, and that his *Deſign* in Writing, Preaching, and Diſputing is to conquer the iudgments of *Diſſenters* to a belief of that which himſelf pretends to be *Truth*. But can any reaſonable man imagine that he had ſo much as a deſire to convert *Catholicks* (who alone ſeem to be eſteemed by him *Diſſenters*) by ſuch a *Book* as his laſt is, which they cannot read without trembling at the blaſphemies of it, and without a horrible averſion from one who would make their *Church* and *Faith* odious for *Doctrines* and *Practiſes* which the ſaid *Church* is ſo far from owning that ſhe condemns them; and would moreover perſuade them to forſake an eſtabliſhed Communion, without being informed whither to betake themſelves? Theſe proceedings are ſo unreaſonnable, that it ſeems manifeſt he had not ſo much as a thought of convincing their iudgments: ſo that he will have ſmall reaſon to wonder

that not one single person can be found, whom he looks on as an enemy, who has given him occasion to erect a *Trophey*: yea moreover, though perhaps he will not believe it, that a considerable number have, against his Will, had their eyes opened by him, to see the desperate state of that cause, which seems to seek its last refuge in the Protection of *such an Advocat*. A strange fate certainly this is of a *Book* so boasted of, and to which such conquests have been promised. Therefore any sober *Reader* who shall heedfully reflect on the *Doctors* abilities, will hardly be perswaded to believe that he intended his last should be a *Book* of *Controversy*, but rather an *Engin* raised by him, to work, during the space of a few months, some considerable mischief against the persons of innocent *Catholicks*, at a season, as he thought, proper for his purpose, when he conceived thereby the whole Kingdom might happily be incensed against them: Which holy design if he could effect, it would afterward be indifferent to him whether his *Book* were confuted, or not. However, our hope is, that *Dominus judicabit pauperes populi, & humiliabit Calumniatorem.*

FINIS.